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JAINA BIBLIOGRAPHY SERIES—NO. 1

JAINA BIBLIOGRAPHY.

BY

CHHOTE LAL JAIN

With a Foreword
BY
DR. KALIDAS NAG, M. A., D. Lit. (Paris)

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A NOTE

The Bharati Jaina Parisat presents before the scholarly world this volume of "Jaina Bibliography" by Mr. Chhote Lal Jain as the first number of its Jaina Bibliography Seris. The vast field of Jaina Literature, Art and Archaeology, Philosophy and Religion is still mostly unexplored. The scholars of the East and the West have already made valuable researches into the Vedic and Buddhistic Literature, but unfortunately the Jaina Literature which covers a wide field of indological studies has not been properly apprecited. This is to a great extent due to the apathy of the Jaina community who did not care to bring the religio-cultural heritage of their forebears within the easy reach of the modern scholars. It is a happy sign nowadays that some patrons of the Jaina Culture are trying to organise cultural institutions for Jaina Studies, and there are some Jaina scholars trained in scientific methods who have already made valuable contributions to this branch of knowledge.

But a research scholar should have as his constant companion a bibliography of the subject he is interested in. There are the Vedic Bibliography, the Bibliographie Bouddhique and similar bibliographies. For the benefit of the Jaina scholars, Dr. A. Guerionț, a French sevant compiled a Jaina Bibliography, but this book covered researches upto the period of 1906. Mr. Jain has tried to supplement the treatise of Guerniot and his book covers researches till 1925. He intends to make it uptodate in another volume.

The readers will find ample evidence of his laborious researches in the compilation of the present work which will be a sure guide for their studies in any branch of the Jaina Cult.

The Bharati Jaina Parisat is thankful to Mr. C. L. Jain for placing his valuable researches with it for publication.

It is expected that the authorities of different educational and cultural institutions will extend their co-operation by keeping copies of this volume for their libraries and thereby enable us to undertake similar publications for the benefit of indologists.

Dated the 25th July, 1945.
1, Gour Laha Street,
Calcutta.

J. C. Seal.

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FOREWORD

About half a century ago the celebrated French Orientalist, Dr. A. Guerinot, Docteur es Letters of the University of Paris, undertook the first systematic survey of all the available printed books and articles on Jainism published in European languages. Incidentally he gave valuable information with regard to the published as well unpublished manuscript materials on Jaina religion and philosophy available in India and abroad. His (i) Bibliographie Jaina and (ii) his Repertoire d'Epigraphie Jaina were published between 1906-1908. Since then many valuable articles and books on Jainism have been published, to mention among others the surveys of Jaina thought and culture by two German scholars : Dr. Glasenapp and Dr. Schubring ; but those books were not easily accessible to our Indian scholars. Indian periodicals and Journals have continued to publish various studies on Jainism ; such studies are growing in number and still remain scattered. To help the general public as well students of Jainism to follow the main trends of Jaina studies in recent years was the laudable aspiration of Mr. Chhote Lal Jain, the Honorary General Secretary of the Vira Sasana Samgha. In spite of his multifarious duties and obligations, and even in the midst of a serious break-down in his health owing to overwork, Mr. Jain with his characteristic devotion to the sacred cause, has completed the printing of his admirable work, Jaina Bibliography, Vol. I, which brings the suvey down to the end of 1925. The material for the second volume covering the last 20 years between 1925-1944 are also ready and will be published in due time.

Meanwhile, Mr. Chhote Lal Jain had the satisfaction of developing the plan of a Centre of Jaina Culture on the occasion of the grand celebration in Calcutta commemorating the 2500th anniversary of the First Sermon delivered by Lord Mahavira. That celebration was attended not only by the Jaina community of North and Central India including Rajputana and by a few Jaina delegates from South India, but also by the leaders of Brahmanical and Buddhist religions representing the progressive thought of the majority communities of India.

The spiritual legacies of Jainism should not be confined to the Jaina community alone, but should be made available to entire humanity, especially in this age of crisis when violence threatend to ruin the entire fabric of human civilisation. The deathless principle of non-violence (*ahimsa*) is the noblest heritage of Jainism for which the whole mankind should ever be grateful. Even if we fail at present to draw the precise

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chronological relations of the earlier Tirthamkaras (promulgators of the Sacred Law), we are now definite that in the age of Lord Sri Krishna of the Mahabharata epoch his cousin, Aristanemi examplified in his own life the sublime principle of *ahimsa* by renouncing the world on the very eve of his wedding, when he saw that hundreds of innocent animals were about to be slaughtered simply for the entertainment of the guests at that royal wedding. That was the starting point of the realisation by Man of his kinship with the dumb animal world, differing from man only in linguistic expression, but animated by the same urge of life. So it was Jainism which for the first time bridged over the gulf between human life and animal life, and preached the basic truth of one common life pervading the whole Society. From such a profound realisation was born that creative compassion which made man look upon the dumb cattle as "Poems of Pity" in the inimitable words of Mahatma Gandhi, who, as we know, comes from Kathiawad-Gujarat, the home land of Lord Neminatha (C. 1200 B.C.) and which part of India even to-day is the stronghold of Jaina religion and culture. Then came another great preceptor, Lord Parsvanatha (C. 800 B. C.), who was not only a great spiritual leader but the first systematizer of the Jaina philosophy based on the Chatur-Yama or the four-fold principles, which were amplified by Lord Mahavira (C. 600 B. C.), a senior contemporary of Gautama Buddha.

Buddhism no doubt, derived from Jainism its main inspirations as well as the principle of the church organisation (Samgha) and the fundamental doctrine of *Ahimsa* or non-violence. Buddhism simply applied to the life of individual and of the nation as well as on international plane, the primordial historical truth of *Ahimsa* which Jainism for the first time discovered like the law of gravitation of the living universe. If we want to keep intact the countless cultural heritages of Man and if we want to develop the creative possibilities of mankind to its fullest extent, we must discard the inhumane, nay, cannibalistic path of war and violence and take to the path of non-violence as pointed out by the immortal preceptors of Jainism. Such a cause deserves the support and collaboration not only of all men and women of about 20 lacs of Jains scattered all over India,but also of all serious workers in the cause of human welfare, in fact, all servants of humanity in the East as well as in the West.

The dream of my esteemed friend, Mr. Chhote Lal Jain, and his colleagues, is to develop such an up-to-date centre of studies on Jaina religion and culture as would be able to give all facilities for research to

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men and women of all nations irrespective of caste, creed or clime. We know that some western ladies actually joined the order of Jain Nuns and the catholicity of Jainism is remarkable even in this age. Moreover, we can count upon the deepseated instinct of philanthropy which is ingrained in the Jaina community; and so we hope that the idea of developing a world centre of research or non-violence in the projected seat of Jain culture would soon materialise and that all organisations in the East and the West that are striving to make World Peace a reality would come forward to help my esteemed friend, Mr. Chhote Lal Jain and his colleagues. His first volume of Bibliography will, I am sure, rouse the attention of many scholars to this much-neglected field of research and, I am sure, the publications by the Vira Sasana Samgha that will follow will sustain the interest thus aroused. Though the work of Mr. Jain is a preliminary work of compilation, he has spared no pains to make the book as useful and attractive to the general readers as possible. I wish him all succeess in his noble mission.

11th July, 1945.
Calcutta

Kalidas Nag.

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PREFACE.

The contributions of the Jains to the Indian Culture and Sciences have been so vast that the history of India will be incomplete without a reference to them. But, of the three great religions of India—Jainism, Buddhism and Brahmanism, Jainism has been least studied and most misunderstood for want of proper knowledge of the available literature. But still it is a matter of great pleasure and encouragement that the great French scholar, Dr. A. Guerinot supplied the want to some extent by publishing his valuable volumes "Essai De Bibliographie Jaina" in 1906 and "Repertoire d'Epigraphie Jaina" in 1908. These books have been of great help to scholars and students interested in the study of Jainism.

Much have been done in the field of Jaina study and many books have been published and numerous articles have appeared in the Indian and foreign journals, since the days of Dr. Guerinot. So it was my long desire to follow the foot-steps of the great French savant and supplement his works by bringing out two more volumes containing all available informations about Jainism from 1906. With that aim in view I want on taking down notes of references to Jains and Jainism from works on various subjects. As an humble student I had the privilege of working at the (Royal) Asiatic Society of Bengal for a number of years and this gave me the facility of using the books of the society. I have also referred to the collections of the Imperial Library and some other libraries.

In the volume which is now published, I have excluded almost all the references found in Guerinot's books above mentioned and I have taken care to bring in all references not found in his works and all those published between 1906 and 1925. Bibliography of the books, published since 1925 up-to-date will appear in another volume which is now under preparation.

I have to point out here, the departure I have made from the lines of Guerinot. While he has issued a separate volume for Jaina Epigraphy, I have included it under a separate section in this work. Almost all the references given in this book relate to the books written in English and other European languages.

I am conscious of the many drawbacks in my book for which I request to be pardoned, since this is only the result of a labour of love without any pretence to scholarship.

In this connection I have to place on record my gratitude and thankfulness to the late Babu Balailal Dutt, B. A., the Librarian of the Royal Asiatic Society of Bengal, who helped me by providing me with the

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necessary books and in some cases by marking out the important references.

It was the intention of the authorities of the Royal Asiatic Society of Bengal to bring out this work as one of their own publications. But since they could not do so owing to war emergencies Mr. S. C. Seal, M.A. B.L., the Honoary General Secretary of the Indian Research Institute and of the Bharati Jaina Parisat has kindly come forward to publish it which otherwise would have remained unpublished till perhaps the end of the present World-war. Therefore, I thank him most sincerely for his kindness in bringing this work to the light of the day. I must also thank Mr. Asok Kumar Bhattacharjee, M.A., who, very kindly revised the press copy and helped me in going through the proofs.

Before I conclude, I must convey my respectful thanks to Dr. Kalidas Nag, M. A., D. Litt. (Paris), of the Calcutta University and General Secretary, Royal Asiatic Society of Bengal for writing the learned foreword to this humble work of mine.

I should regard my labour amply rewarded if the scholars and students of research can derive some help from this book for studying the various branches of knowledge of Jainism.

Calcutta, 25th July, 1945.
Sravana Krishna Pratipada,
Vira Sambat, 2471.

Chhote Lal Jain.

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SECTION I

Bibliographies, Catalogues, & Guide Books

1

CHITTY, SIMON CASIE. *A Catalogue of Books in the Tamil Language with the names of the authors, the subjects and the dates, as far as they can be ascertained.* (*JCBRAS, 1849, pp.* 53-73).

P. 53. *Nannul,* a grammar written by a Jain ascetic, named Pavanandi, and inscribed to the king Seyakaṅga, who is conjectured to have reigned at Madura about 800 years ago.

P. 54. *Karigai,* a treatise on versification, by a Jain ascetic named Amrita Sāgara.

P. 58. *Śūlamaṇi Nighaṇṭu,* a vocabulary written by Vīra Maṇḍala, a Jain king. Neither the name of his kingdom nor the chronology of his reign is known.

P. 63. *Chintāmaṇi,* a poem in 10 cantos. The name of its author is not mentioned but described as a Jain sage.

2

MURDOCH, JOHN. *Classified Catalogue of Tamil Printed Books,* etc. Madras, 1865.

Pp. xxii-xxiii. Oldest Tamil works now extant, are those which are written, or claimed to have been written, by the Jains, or which date from the era of the literary activity of the Jain sect.

Jains of the old Pāṇḍya country animated by a national and anti-Brāhmaṇical feeling of peculiar strength.

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Extent of the Jain period probably from the 8th or 9th century A.D. to the 12th or 13th.

Jains finally expelled from the Pāṇḍya country in the reign of Sundar Pāṇḍya.

Tol-Kappaya, a grammar, written at the very commencement of the Jain period, or about the 8th century A.D.

In Tiruvalluvar's age Jainism was rather an esoteric ethical school than an independent objective system of religion.

The poem *Chintāmaṇi* written by a Jain probably in the 10th cent. A.D.

The *Nan-nul,* a Tamil grammar and the poetical vocabularies written by Jain scholars came later than Chintāmaṇi.

P. lxxxiii. Amirtasakarar, a Jain, was a Sanskrit as well as a Tamil scholar. He wrote *Karikai,* a grammar on tamil verse.

Appavaiyar, author of *Tāṇḍava Malai,* said to have been a Jain.

Appar, though born of Śaiva parents, entered a Jain monastery —Later returned to Śaivism again—Lived about the 10th century A.D.

P. lxxxix. Maṇḍala Purudar, a Jain ascetic, said to have lived in the time of Rājā Kriṣṇa Rayar who reigned at Vijaynagar in the beginning of the 16th century—wrote the poetic lexicon *Churāmaṇi Nikāṇḍa.*

P. xcii. Pavanandi, a Jain living at Sanakapur—wrote the Tamil grammar *Nan-nul.*

P. xciv. Kuṇa Pāṇḍya, first a follower of the Jain religion, afterwards embraced Śaivism under the influence of Sambandar, and was induced by him to impale 8000 Jains at Madura.

Pp. 65-66. Some finest compositions in the Tamil language are attributed to the Jains—Jains increased by immigrations from the north—At first the Buddhist and the Jain sects lived peacefully together in South India—Defeat of the Buddhists in a great dispute in the reign of Himaśītala, the Buddhist king of Conjeveram, about 800 A.D.—Jains overcome by the Śaivas, headed by Sambandar, at the time of Kuṇa Pāṇḍya of Madura, about 10th century A.D.—8000 learned Jains put themselves on the impaling stakes.

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P. 67. Rāmānuja's success in converting the King of Mysore from Jainism to Vaiṣṇavism.

P. 70. Extermination of almost all the Jains in some parts of the Deccan by the Vīra Śaivas.

P. 73. A few adherents of Jainism found around Conjeveram—None of their religious books seem to have been printed.

P. 182. The *Chintāmaṇi* written by a Jain in about the 10th century A.D.—the commentator styles the author as "the master of the learned".

3

OPPERT, GUSTAV. *Index to sixty-two Ms. Volumes deposited in the Government Oriental Manuscripts Library, containing references to Archæological, Historical, Geographical and other subjects.* (MJ, 1887).

The index to this volume has reference to many Jain matters.

4

MILLOUE, L. de. *Catalogue du Musée Guimet,* Lyon, 1883.

Pp. xli-xlix. Note on Jainism and names of 24 Tīrthaṇkaras and their emblems.

5

PETERSON, PETER. *Catalogue of the Sanskrit Manuscripts in the Library of His Highness the Maharaja of Ulwar.* Bombay, 1892.

Contains names of some Jain Manuscripts in the library and names of twenty-one manuscripts under the head "Jain and other works in Prākrit".

6

BENDALL, CECIL. *Catalogue of Sanskrit, Pāli and Prākrit Books in the British Museum acquired during the years 1876-92.* London, 1893.

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P. 620. Names of 12 works on Jain religion.

P. 624. Names of 42 works in Jain Prākrit both canonical and non-canonical on miscellaneous subjects.

7

MILLOUE, L. de. *Petit Guide Illustré au Musée Guimet,* Paris, 1894.

Pp. 37-40. On Jainism.

References to some Jain works of secular importance are also found on p. 605, 611 etc.

8

COOMARSWAMY, HON. P. *Gleanings from Ancient Tamil Literature.* (JCBRAS. xiv, 1895-96, p. 17-40).

P. 20. A Pāṇḍya king's conversion from Jainism to Hinduism by Jñāna Sambandar.

P. 39. E. S. W. Senāthi Rāja's remarks on Jainism and Buddhism, and the overthrow of Jainism by *Sambandar.*

9

KAVYATIRTHA, KUNJA VIHARI. *Catalogue of Printed Books and Manuscripts in Sanskrit belonging to the Oriental Library of the Asiatic Society of Bengal,* Calcutta, 1904.

Names of 12 printed and 12 manuscript works on general Jain subjects.

10

BLUMHARDT, J. F. *Catalogue of the Marathi, Gujarati, Bengali, Assamese, Oriya, Pushtu, and Sindhi Manuscripts in the Library of the British Museum,* London, 1905.

Pp. 1-17. Names of 34 manuscripts on Jain religion.

11

GUERINOT, A. *Essai de Bibliographie Jaina.* Paris, 1906. (Annales du Musée Guimet—Bibliothéque d'Etudes, Vol. 22).

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Pp. i—xxxvii. Introduction.

Pp. 1-568. It contains references to 852 publications dealing with various Jaina subjects.

12

BARNETT, L. D. *A Supplementary Catalogue of Sanskrit, Pāli and Prākrit Books in the Library of the British Museum acquired during the years 1892-1906.* London, 1908.

Pp. 1062-1063. Names of 34 Jain religious poems.

Pp. 1082-1084. Names of 77 Jain religious works.

Pp. 1093-1096. Names of 93 miscellaneous works on Jain literature. (canonical and non-canonical) in Prākrit.

13

An Alphabetical List of Jain Mss. belonging to Government in the Oriental Library of the Asiatic Society of Bengal. (JPASB iv, 1908, p. 407-440).

14

LUARD, ECKFORD. C. *A Bibliography of the Literature dealing with the Central India Agency to which is added a series of Chronological tables.* London, 1908.

Contains names of some Jain publications.

15

GUERINOT, A. *Notes de Bibliographie Jaina* (J.A. 10th Ser., xiv, 1909, p. 47-148).

16

BARNETT, L. D. and POPE, G. U. V. *A Catalogue of the Tamil Books in the Library of the British Museum.* London, 1909.

P. 580. Names of two Jain religious poems.

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17

BLUMHARDT, J. F. *A Supplementary Catalogue of Hindusthani Books in the Library of the British Museum.* London, 1909.

Pp. 277-278. Names of 18 works on Jainism.

18

BARNETT, L. D. *A Catalogue of the Kannada, Badaga, and Kurg Books in the Library of the British Museum.* London, 1910.

Pp. 269-270. Names of 10 Jain religious poems.

Pp. 277-278. Names of 18 works on Jainism.

19

GUERINOT, A. *Quelques Collections de Livres Jainas.* (J.A., 10th Ser., xvi, 1910, p. 581-586. Notices of works published in the Yośovijaya-Jaina-Grantha-mālā, Benares.

20

SASTRI, HARAPRASAD. *Report on the Search for Sanskrit Manuscripts* (1906|7—1910|11). Calcutta, 1911.

P. 6. Discovery of a work of the Jinendra School in one of the Jain *Upāśrayas* at Benares.

21

GUERINOT, A. *Quelques Collections de Livres Jainas.* (J. A., 10th Ser., xix, 1912, p. 373-378) Notices of works published in the Rāyachandra-Jaina-Śāstra-mālā, Bombay.

22

GUERINOT, A. *Note sur un manuscript Jaina.* (J. A., 10th Ser., xix, 1912, p. 605).

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23

BARNETT, L. D. *A Catalogue of the Telugu Books in the Library of the British Museum.* London, 1912.

P. 310. *Chandraprabha Charitra,* by Vīra Nandi, a disciple of Abhaya Nandi. Translated into Telugu from the original sanskrit by Sathavathanulu Tirupati Venkateswarulu.

24

BLUMHARDT, J. F. *A Supplementary Catalogue of Hindi Books in the Library of the British Museum acquired during the years 1893-1912.* London, 1913.

Pp. 439-443. A miscellaneous list of 164 works of Jain literature.

25

Guide Illustré du Musée Guimet de Lyon. Chalon-sur-saone, 1913.

P. 63. Some references to the Jain collection in the museum.

26

SASTRI, HARAPRASAD. *Catalogue of Manuscripts in the Bishop's College Library, Calcutta.* 1915.

P. 29-30. Jain manuscripts:

1. *Kappasūya* or *Kalpasūtra.*
2. Five works on Jaina dogmatic tracts in Prākrit.
3. *Syādvāda Mañjari,* with a commentary.
4. Samaya Sāra Nātakaṁ—a Hindi work going over all the principal topics of Jainism in a dramatic form.

27

SASTRI, HARAPRASAD. *Search for Sanskrit Manuscripts.* (JBORS, i, 1915, pp. 57-65).

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P. 63. Library of Jowahir Mall, a Jain yati—Collections of Jain works at the *Upāśraya of Bhaṭṭāraka Umerdanji.*

P. 65. Buddhists and Jains find no place in the volumes of the *Catalogus Catalogorum,* a register of about forty thousand Sanskrit works.

P. 74. Udayin, founder of the city of Pāṭaliputra according to the Jain tradition.

P. 79. Jain chronology on the date of the House of Avantī.

28

GUPTA, SUPARSHWA DAS. *A Collection of Sanskrit, Prākrit and Hindi works in the Jain Siddhanta Bhavana, Arrah.* Arrah, 1919.

29

DALAL, C. D. *A Catalogue of Manuscripts in the Jain Bhandars at Jesalmere. Edited with Introduction, Indexes and Notes on unpublished works and their authors by Lalchandra Bhagawandas Gandhi.* Baroda, 1923 (Gaekwad's Oriental Series, Vol. xxi).

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SECTION II

Books of General Reference (Dictionaries, Encyclopaedias, Gazetteers and Census Reports)

30

CORNISH, W. P. *Report on the Census of the Madras Presidency,* 1871, Vol.. I. Madras. 1874.

P. 73. Buddhists and Jains and their distribution.

Pp. 113-115. Buddhists and Jains—Buddhism extinct—Rise of the Jain sect on the downfall of Buddhism—Jain tenets—Sectarian divisions—Jains, a distinct community—Decline of the sect through Brāhmaṇical persecution.

31

HUNTER, WILLIAM WILSON. *Statistical Account of Bengal.* 20 vols. London, 1875-77.

Vol. 7, p. 224. Rangpur: The Jain population appears to be confined to the Kayāhas or Mārvāris who have settled in Rangpur, most of whom are wealthy merchants.

Vol. 7, p. 383. Dinajpur: The Jains are represented by about a dozen banking families.

Vol. 8, p. 52. Rajshahi: In 1871 the Jains were principally confined to the town of Rāmpur Bauleah, and were nearly all Mārvāri bankers and traders, and very wealthy.

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Vol. 9,pp. 58-59, 158-159, 252-265. Murshidabad: The Jains are specially influential in the District of Murshidabad. Harakh Chand Jagat Seth, the fourth Jagat Seth, renounced Jainism and became a Vaiṣṇava. The Pārasnāth hill in the Hazaribagh District is the most celebrated place of Jain pilgrimage in Bengal. It is thought to have been built by Khusal Chand, the predecessor of Harakh Chand.

Vol. 11, p. 64. Jains in Patna.

Vol. 12. pp. 39, 41. Gaya: The Jains have a temple at Gaya, and another at Navada—Ruins of Jain temples are common all over the district, testifying to their former ascendency.

Vol. 14, pp. 82-83, 86-87. Bhagalpur: Kabirpur, situated near Champanagar, is a place of worship belonging to the Jains. Below the buildings of the sannyāsis in Sultangunj is a small temple dedicated to Pārśvanāth. The sannyāsis say that Baidyanātha has given orders that the Jains shall no longer worship on his sacred rock.

Vol. 15, p. 60. Jains in Munghyr.

Vol. 16, pp. 84, 207—227, 318. Jains in Hazaribagh: Their history - Philosophy - Religion -Pilgrimages to Parasnath hill - Jains in Lohardaga.

Vol. 17, pp. 40, 298-302. Jains in Singbhum: Ruins of Jain temples in Manbhum.

Vol. 18, p. 79. Jains in Cuttack.

32

The Rajputana Gazetteer. 2 Vols. Calcutta, 1879.

Vol. 1, Introduction, p. 70, 90. The Osvāl section of the Jains which had its beginning in Rajputana, is perhaps the largest among the merchants. At Rikabdeo in the south west of Mevār, is a famous shrine of the Sarāogis; and the temples on Mount Ābū are much resorted to by Hindus as well as Jains on pilgrimage.

Vol. 1, Bikanir, p. 195, 198, 291. Among the Hindus, the Jains are very strong and a great many merchants belong to the Osvāl division of that sect. Jain monasteries as places of instruction in ancient days. At Reni there is a handsome Jain temple built in A.D. 942. In the city of Bikanir there are seven Jain monasteries (*upāśrayas*) which possess numerous Sanskrit works.

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Vol. 1, Bundi, pp. 240-241. The Kasba of Hindoli has six Hindu temples. Near this site there exists a Jain temple with walls painted.

Vol. II. Jesalmere, p. 176, 182. There are 19 Jain temples in Jesalmere, 12 of these are situated in the city of Jesalmere and 7 in the districts. The Jain temples in the fort are remarkable for their beautiful stone carving: the oldest one was built in A.D. 1371.

Vol. II, Jodhpur, p. 261, 263. Nadolai, Bali, Desvai, and Sadri, in the province of Godwar, were ancient seats of the Jains. Near the site of the fort at Pokaran there are ruins of an old Jain temple.

Vol. II, Mallani, p. 277, 278. The Bhojaks, although themselves Śaivites, worship at the Jain temples. Jātis (Jains) are worshippers in the Jain temples and are by profession school-masters.

33

RICE, LEWIS. *Report on the Mysore Census of 1881.* Bangalore, 1884.

Pp. 62-63. Jains, Hindus by nationality, not Hindus by religion. To them is due the earliest cultivation of the South Indian languages and all the early literature of Karṇāṭaka. Their principal seats in the State are at Śravaṇa Belgoḷa in Hassan District, Maliyur in Mysore District, and Humcha in Shimoga District. Distribution of the Jains in India.

P. 73. Cultivation of the Kannada language by the Jains down to about A.D. 1300.

34

ABOTT, H. B. *Census of India, 1891, Vol. XXVI: Rajputana Pt. 1.* Calcutta, 1892.

P. 29. Ratio per 10,000 of all ages (Jains).

Table VII-Part D (xlv-xlvii). Ages by religions—Jain population.

Table VIII-Part D (lxxi-lxxiii). Civil condition by religions and age—Total Jain population.

Table IX-Part D (lxxxv). Education by religion and age - Jains.

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35

EDWARDS, S. M. *Census of India 1901, Vol. 11 : Bombay. (Town and Island), Part 5 : Report,* Bombay, 1901..

P. 22, 79. Mandvi has been a Jain centre for the last seventy or eighty years.

36

ALLEN, S. C. *Census of India, 1901. Vol, 4 : Assam, Part I : Report.* Shillong, 1902.

P. 46. There are 1,797 Jains in the Province - Some 1,600 are found in the Brahmaputra valley. Most of them are Mārvāri merchants.

37

EDWARDS, S. M. *The Rise of Bombay.* Bombay, 1902. (Reprinted from Vol. x of the Census of India Series 1901).

P. 269. Considerable increase of the Jain population in Bombay by 1848 A.D.

P. 324. Enormous expansion of the Jains by 1891 A.D.

38

MACDONALD, K. S. *Baroda Census Report, 1901.* (CR, cxvi, art. 6, 1903, p. 46-67).

P. 57. The Jains, 48,290 strong, reject the Vedas, yet call themselves Hindus. They observe caste distinctions and intermarry with Hindus. The sacred books of the Śvetāmbara Jains are in the Māgadhi Prākṛt language, and those of the Digambara Jains in Sanskrit. The Dhundia Jains carry the doctrine of the preservation of animal life to a shocking extent.

39

YULE, HENRY. and A. C. BURNELL. *Hobson-Jobson,* London, 1903.

P. 447. Jain.

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40

FRANCIS, W. *Bellary*. Madras, 1904. (MDG).

P. 30. The Jain temples scattered all over the district seem to have been erected about 1070, though the Ganigitti shrine at Hampi was built in 1385 A.D.

P.54. The occurrence of the Jains is chiefly found in Bellary, Hadagalli and Harpanahalli *tāluks*. Their temples are scattered throughout those places. Description of their manners and customs.

P. 54, 112, 229. Jains of the Bogara subdivision.

P. 198. At Adoni are some Jain *tīrthaṅkaras* carved upon rocks. Description.

P. 202. At Chinnatumbal there are two ruined and deserted Jain temples with the typical stone pyramidal roofs.

P. 206. The village of Peddatumbal contains representations of Jain *Tīrthaṅkaras*. Of the many deserted shrines three seem to have been originally Jain.

P. 210. One of the Mackenzie manuscripts states that king Bijjala built a fort and lived at Chippigiri, a Jain colony in ancient days. On the hill north of the village is a Jain temple called "the *Basti*". The temple contains several representations of seated and standing (nude) figures.

Pp. 232-233. In the site of old Kurugodu, stands a collection of Jain temples. The architectural designs in this district exhibit the gradual degrees by which the Jain style shades into the Chālukyan.

Pp. 242-243. The village of Kogali was once a considerable Jain centre. The Jain temple in it is still called "the *Basti*". There are many Jain relics scattered in the village. Inscriptions of the place record gifts to the Jain temple of Chenna-Pārśva in the village by the Hoysala ruler Vīra Rāmnātha in 1275 and 1276 A.D. and to the Vīrabhadra temple by Achyut Rāya of Vijaynagar.

P. 248. One of the twelve inscriptions of the Western Chalukya king Vikramāditya VI refers to the Jain temple of Barhma Jinālaya in a village anciently called Bālguli.

P. 273. The stepped towers of the group of Jain temples in Hampi are very noticeable. Besides this group and the Ganigitti there is another Jain shrine.

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P. 291. Kotturu was once a stronghold of the Jains. Basappa Vanquished the Jains of the place in controversy and converted them to the Liṅgāyet faith, and set up a *liṅgam* in their principal temple. This temple is now known as the *Murukallu-maṭh*. It is an unusually good specimen of an undoubtedly Jain temple.

Pp. 300-301. In the Rayadrug *tāluk* office there is a Jain image of a nude male figure, fully described. The whole sculpture is executed with much detail and finish. Along the foot of it runs an inscription.

There are some Jain antiquities in Rayadrug. These are carvings on rocks known as "Rasa Siddha's hermitage".

41

FRANCIS, W. *Anantapur. Vol. I.* (MDG). Madras, 1905.

P. 26. In this district the Jains number only some 300 and two-thirds of these are found in one *tāluk,* Madakasira.

P. 154. At Gooty the interior of the little shrine at the foot of the citadel rock has a Jain flavour.

Pp. 161-162. Konakondla was at one time a centre of Jainism, and it is (except Kambaduru) the only village in the north or centre of the district which contains any traces of the former prevalence of that faith. Many Jains images and inscriptions near the village.

P. 176. The architecture in the three temples of interest in the village Kambaduru contains traces of Jain influence. The one called "The Chola temple" is in style Chalukyan—Fully described.

P. 178. There is an old Jain temple in the village Agali containing a nude image of one of the *Tīrthaṅkaras.*

P. 179. In the new Jain temple at Amarpur is an old stone bearing nude figure and an inscription in old Canarese. A similar stone surmounted by two nude figures, bearing an inscription, is in the Añjaneya temple in Tammadahalli.

P. 185. At Ratnagari is an old Jain temple.

P. 194. Among the lesser antiquities of Penukonda may be noted two Jain temples.

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42

WATSON, C. C. *Ajmere-Merwara.* Ajmer, 1904. (RDG Vol. VII, IA. text).

Pp. 35-36. The Jains and their tenets. Their temples. In the Nasiyan Jain temple at Ajmere there is an allegorical representation showing the progress of the tīrthaṅkaras through life to *nirvāṇa.*

43

Hoshiarpur District. Pt. A. Lahore, 1904. (PDG, Vol. XIII. A).

Pp. 56-57. The Bhabras are by religion a Jain community. As a caste they have two groups (Osvāl and Khandarvāls) each comprising various *gots.*

44

RUSSELL, R. V. *Wardha District. (CPDG, Vol. A, Descriptive).* Allahabad, 1906.

P. 54. The district has a sprinkling of Saitvals, who are Jains by religion and are apparently Mārāthā Baniās or Vanis who have been converted to Jainism and therefore form a separate sub-caste . Their chief *Guru* lives in Poona.

45

Jhelam District. Lahore, 1907. (PDG, Vol. XXVII A).

P. 46. Dr. Stem's identifications of Singhpura with the Kitās locality and the Jain temple with *Mūrtī.*

P. 114-117. Jain sects: Mandirpanthis, Śvetāmbaras, Digambaras, Dhundiapanthis.

46

CORBETT, G. L. and R. V. RUSSEL. *Hoshangabad District. Vol. A. Descriptive.* Calcutta, 1908. (CPDG).

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P. 66. The Agarvāls are either Hindus or Jains and the Parvārs nearly all Jains. The Parvārs have a sub-caste called Benaika.

47

Bahawalpur State. Lahore, 1908. (PDG, Vol. XXXVI A).

P. 183. The Jains are to be found only at Manjgadh, Phulra, Derawar, Bahawalpur town and Ahmadpur East. They are divided into three sects in the State viz., (1) the Digambaras, (2) the Śvetāmbaras and (3) the Dhundias.

48

ERSKINE, K. D. *The Mewar Residency*. Ajmer, 1908. (Raj. Gaz. Vol. II A, Text).

P. 38. Two main ancient divisions of the Jain sects are the Digambaras and the Śvetāmbaras. From the latter come an offshoot known as Dhundia. The Digambara class asserts that woman cannot attain salvation, while the Śvetāmbara holds the opposite view.

P. 220. Among religions, the Jains, as usual, come first with nearly twenty-three per cent. literate.

P. 222. In the town of Deolia (or Deogarh) there are two Jain temples. In Partābgarh 27 per cent. are Jains.

P.203. In the Partabgarh State the principal subdivisions of the Mahajan caste are the Humar, Osvāl and Narshingpura. Of the Jains, about 56 per cent. belonged to the Digambara, 37 per cent. to the Śvetāmbara & 7 per cent. to the Dhundia sects.

49

LUARD, C. E. *Western States (Malwa) Gazetteer*. Byculla, Bombay, 1908. (CISG, Vol, 5, Pt. A. Text).

P. 79. Reference to Jain images in Sia, Parganā Dewas, a village situated at a distance of 7 miles from Dewas.

P. 168. In Pachor, Parganā Pachor, mutilated portions of Jain idols are often found when excavating.

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50

LUARD, C. E. and RAM PROSAD DUBE. *Indore State Gazetteer*. Calcutta, 1908. (CISG, Vol. ii. Text and Tables).

Pp. 55-57. In the whole state Jains number about 14,255. The leading bankers and traders in the State are Jains. After the Maharatta conquest of Malva, collisions between Jains and Brāhmans were common. The temple of Rāma in the town of Kotri formerly belonged to the Jains. Caste and customs of the Jains.

P. 57. Of the Maheśris a few are Jains.

P. 58. The Osvāls—the origin of the division of two classes of Osvāls is mentioned.

51

LUARD, C. E. and DWARKA NATH SHEOPURI. *Gwalior State Gazetteer*. (CISG, Vol. 1, 4 Pts.) Calcutta, 1908-09.

Vol. 1, Pt. 1, pp. 45, 205. Among Jains the Digambaras are the most numerous, Śvetāmbaras following, the Dhundias being the least numerous. The Jain scriptures regard Bhadalpur as the birthplace of Śītalanātha, the tenth Tīrthaṅkara, whose birthday is still commemorated here by a yearly feast.

Vol. 1, Pt. 4. The following photos are found in this part:

Zilā Gwalior Gird.

P. 33.—Jain temple at Gwalior Fort, *Parganā* Gwalior Gird.

P. 48—Urwai Jain images, cut in rock, at Gwalior Fort.

P. 49—Urwai Jain images, cut in rock, at Gwalior Fort.

Zilā Tonwarghar.

P. 144.—Jain twin images at Khutiani Bihar, *Parganā* Jora. (Now in State Museum).

Zilā Sheopur.

P. 159.—An inscription in a Jain temple at Dubkund, *Parganā* Sheopur.

P. 160.—Jain images at Dubkund.

P. 161.—Jain temples in ruins (exterior view) at Dubkund.

P. 162.—Jain temples in ruins (interior view) at Dubkund.

Zila Narwar.

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P. 179.—Jain temple at Chanderi, *Parganā* Pichar.

Zila Isagarh.

P. 232.—Jain temples at Mungaoli, *Parganā* Mungaoli.
P. 233.—Jain temple or Para Sahib at Thoban, *Parganā* Isagarh.
P. 234.—Jain temples (east view) at Thoban.
P. 235.—Jain temples (general view) at Thoban.
P. 236.—Jain temple (west view) at Thoban.

Zilā Bhilsa.

P. 243.—Jain temple at Baro, *Parganā* Basoda.
P. 251.—Jain temple at Bhilsa *Parganā* Bhilsa.
P. 258.—Jain temple at Giaraspur, *Parganā* Basoda.
P. 259.—Jain temple (front view) at Giaraspur *Parganā* Basoda.

Zilā Shajapur.

P. 322.—Jain images (group) at Gandhawal, *Parganā* Sonkach.
P. 323.—Jain temples (in ruins) at Gandhawal.
P. 325.—Jain temple (Digambari) at Maksi, *Parganā* Sonkach.
J. 326.—Jain temple (Śvetāmbari) at Maksi.
P. 327.—Jain temple at Pipalawan *Parganā* Sonkach.

52

NELSON, A. E. *Jubbolpore District. Vol. A. Descriptive.* Bombay, 1909. (CPDG).

P. 108. The Parvārs, who are Jains and Agarvāls, are very rich and among modern temples theirs are perhaps the most beautiful and costly. There are fair examples of these in Jubbalpur and Marwar. The Parvārs came from Bundelkhand.

In a car festival the Jain gods are placed in a temporary pavilion and thousands of Parvārs flock to take part in the festival.

53

NELSON, A. E. *Raipur District. Vol. A. Descriptive.* Bombay, 1909. (CPDG).

Pp. 65-66, 258-259. Arang is conspicuous for its Jain remains. The Jain temple of Arang is ornamented on the exterior with Jain *devīs* and other figures and inside there are three big nude images.

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In another place are found 3 naked Jain figures with the symbols of elephant, a conch and a rhinoceros representing Ajitanātha, Nemīnātha and Śreyāṁśa respectively. About 6 or 7 years ago a Jain statuette made of a precious stone was discovered.

54

ERSKINE, K. D. *The Western Rajputana States Residency and the Bikaner Agency.* Allahabad, 1909 . (RG, Vol. III A, Text).

P. 92. Jain sects.

P. 256. The Jains of Sirohi state.

55

BEGBIE, L. F. *Chanda District Vol. A. Descriptive.* Allahabad, 1909. (CPDG).

P. 94. The Jains have a handsome temple in the city.

56

NELSON, A. E. *Buldana District. Vol. A. Descriptive.* Calcutta, 1910. (CPDG).

Pp. 90-92. Jainism—The performance of five duties and avoidance of five sins—Two divisions of the Saraogis.

57

O'MALLEY, L. S. S. *Singhbhum, Saraikela and Kharswan.* Calcutta, 1910. (BDG).

P. 25. The Śarāvak, Śerak or Śarāk, is a corruption of *Śrāvaka.*

The Jain temples in Manbhum date back to about the 14th or 15th century A.D. From this it may be inferred that during that period the Jains penetrated to Singhbhum.

58

The Gazetteer of Bombay City and Island. 3 Vols. Bombay, 1909-10.

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Vol. 1. pp. 177, 294. The Jains. There are 9 Jain temples in Bombay. There are no Digambara temples in Bombay.

Vol. 1. p. 454 n. Many Jains in Bombay deal in pearls.

Vol. 3, p. 353. Among Jain temples the most noteworthy are one at the corner of Parel road, facing Paidhoni, and another on Malabar hill.

59

NELSON, A. E. *Bilaspur District. Vol. A. Descriptive.* Allahabad, 1910. (CPDG).

P. 255. On the site of an old temple of Devī in Adbhar, Chandarpur estate, is a hut containing a Jain seated figure.

P. 265. Reference to Jain remains and fragments of statuary in Dhanpur, Pendra *zemindāri.*

A curious relic is a huge figure of a Jain naked god carved out of a large cylindrical rock.

P. 313. At Balalpur there are about 20 families of Digambara Jains and many of the Śvetāmbaras.

P. 341. In the town of Karanja are three Jain *mandirs.*

P. 358. In the village of Mundgaon stands a Jain temple.

Pp. 59, 368. The block of four large covered cisterns with broken but graceful arches rising above them in the hill fort of Narnala is thought by some to be the handiwork of the Jains.

Pp. 54, 55, 389-391. The village of Sirpur in Basim *tāluk* is a very holy spot to Jains. Within Berar, Muktagiri in the Ellichpur *tāluk* of Amraoti district is also a holy place of the Jains. Sirpur has two Jain temples, the great object of reverence is an image of Antarīkṣa Pārśvanātha in the chief temple belonging to the Digambara Jain community. The story about the image is narrated. This temple has an inscription dated Samvat 1334 (A.D. 1406). On either side of the doorway are nude Jain figures and over the lintel is a small seated Jina. In the shrine are two small marble Jinas.

P. 392. Telhara town, west of Akot *tāluk*: a Śvetāmbara Jain has built a temple to Padmaprabhu.

60

BROWN, C. *Akola District. Vol. A. Descriptive.* Calcutta, 1910. (CPDG).

4088

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P. 53. In the Patur caves there is a cross-legged seated figure. It has been held to be a Jain relic but may be a Buddhist image.

61

FITZGERALD, S. V. and A. E. NELSON *Amraoti District. Vol. A. Descriptive.* Bombay, 1911. (CPDG).

P. 355. In the town of Amraoti are two Jain temples.

P. 371. Bhātkuli—Reference to Jain temples built about 200 years ago and a figure of Pārśvanātha said to have been found buried in the village Garhi.

62

RUDMAN, F. R. R. *Mandla District. Vol. A. Descriptive.* Bombay, 1912. (CPDG).

P. 40. The only surviving temple built of hewn stone without mortar, is probably the work of the Jains, a community of whom used to live in the neighbourhood of the Kakarramaṭha temples in Dindori *tasil.* The finely carved images found near the site belong to the Hindu and Jain religions.

63

GAIT, E. A. *Census of India, 1911, Vol. I : India, Part A : Report.* Calcutta, 1913.

P. 119. Hindus and Jains—The Jains share the Hindu belief in transmigration as the doctrine of *Karma*—They reject the Vedas and worship their twenty-four deified saints—Many Jains regard themselves as Hindus.

Pp. 126-127. A map showing distribution of the Jains in India—3,53,000 are found in Rajputana and Ajmere-Merwara and 8,15,000 in the adjoining States and provinces—They form an integral part of the Hindu social system—Some of them in quite recent times have joined the Ārya *Samāj.*

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64

O'MALLEY, L. S. S. *Census of India, 1911. Vol. 5: Bengal, Bihar and Orissa and Sikkim. Part I: Report.* Calcutta, 1913.

Pp. 209-10. Jains number 11,411—Birth of Mahāvīra at Vaiśālī—Ancient Jain shrines in Patna city, Rajgir and Pāwāpuri—Pāraśnāth Mountain—Travels of Mahāvīra—Jain remains in Manbhum—Three main sects of the Jains.

P. 213. Connection of the Kumbhipatias with the early Buddhists or Jains.

65

O'MALLEY, L. S. S. *Census of India, 1911. Vol. 5: Bengal, Part II; Tables.* Calcutta, 1913.

Pp. 152-190. Table XIII; Caste, Tribe, Race or Nationality. Part A. Jains.

66

O'MALLEY, L. S. S. *Census of India, 1911, Vol. 6: City of Calcutta, Pt. I: Report.* Calcutta, 1913.

Pp. 23-24. 1,797 Jains—Most of them are Mārvāri merchants from Rajputana.

67

Delhi District. Lahore, 1913. (PDG, V.A.).

Pp. 79 80. Jainism is only found in the towns among all the well-to-do traders.

68

O'MALLEY, L. S. S. *Murshidabad.* Calcutta, 1914. (BDG).

P. 75. The Jains are an influential section of the community

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owing to their importance as bankers and landholders. The Kayahas, settled at Azimganj, belong almost exclusively to this sect. The great banking family of Jagat Seth was originally Jains. Some Jain families migrated to Murshidabad from Bikanir in the eighteenth century. On the Banks of the Bhāgirathī they have their temples; three of the temples at Pāraśnāth have been constructed at the expense of the Murshidabad Jains.

69

Hissar District. Pt. A. Lahore, 1915. (PDG, II A).

Pp. 63-4. Jain sects: Mandirpanthis, Dhundiapanthis.

P. 80. Nearly all the members of the Jain sect are to be found in one or other of the divisions of the Baniās. All the Osvāls, with very few exceptions, appear to be Jains of the Śvetāmbara sect. Of the Agarvāls a few are Jains.

70

PATE, H. R. *Tinnevally. Vol. I.* Madras, 1917. (MDG).

Pp. 100-101. No Jains or Buddhists to be found in the district.

The Jain and Buddhist influence in Southern India began to disappear from about the beginning of the seventh century A.D.

The ceremony known as *kaluvettal* (lit. impaling) is associated with the Jains of old and is held to commemorate the savage treatment they received at the hands of their Śaiva persecutors.

Widespread influence of Jainism and Buddhism in the district can be traced from stone remains found in different places. There are monuments which are attributed either to the Buddhists or the Jains.

71

LISTER, E. *Hazaribagh.* Patna, 1917. (BODG).

Pp. 205-209. The twenty-third *Tīrthaṅkara* Pārśvanātha—The last *Tīrthaṅkara* Mahāvīra—Jain sects: (1) Digambaras, (2) Śvetāmbaras —Quarrel about Pāraśnāth—Buildings—The temple on Pāraśnāth hill —The shrines on Pāraśnāth hill—Madhuban, the administrative head-quarters of the two sects of the Jains.

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72

TAUK, UMRAO SINGH. *A Dictionary of Jaina Biography Part 1-A*. Arrah (India), 1917.

73

JAINI, J. L. *Jaina Gem Dictionary*. Arrah (India), 1918.
A Dictionary of Jain Technical Terms for an understanding of the Jain literature.

74

RICHARDS, F. J. *Salem, Vol. I, 2 Pts.* Madras, 1918. (MDG).

Vol. I, Pt.1, pp. 51-52. Amoghavarṣa I (A.D. 814-877) was a devout supporter of the Jain faith and a great patron of literature.

Vol. I, Pt. 1, p. 58 and n. 12. Gañga Rāja, the general of Bīṭṭi-Deva, better known as Viṣṇu Vardhana, was one of the three chief supporters of the Jain religion. The other patrons of the religion were Cāmuṇḍarāya, minister of Māra Singa, the Talakād Ganga, and Hulla, the minister of the Hoysala Narasimha I.

Vol. I, Pt. 1, p. 59. Destruction of Jain temples by the Cholas.

Vol. I. Pt. 1, p. 125, n. 1. Dr. Oppert's theory of origin of Right and Lefe Hand Factions (or the struggle between Jainism and Brāhmaṇism).

Vol. I. Pt. 2, p. 202. The inscription of Mahendra in the Mallikārjuna maṇḍapa records the building of a Jain Basti or Tagadur by two brothers Nidhiyaṇṇa and Chaṇḍiyaṇṇa, sons of a merchant of Śrīmaṅgala.

Both the Jain and Śaiva faiths flourished side by side in the ninth century at Dharmapuri under the imperial patronage of the Nolamba kings, but no relics of the Jain Basti have survived the ravages of time.

Vol. I. Pt. 2, p. 240. At Salem there is a Jain figure, seated in an attitude of meditation, now known as Talai-vetti-muni-appan, or the "Muni-with-a-broken-crown".

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75

Sialkot District. Lahore, 1921. (PDG, XXIII A).

P. 51. Almost all the Jains of this place belong to the Bhābrā sect and are to be found chiefly in the towns of Sialkot and Pasrur. They are usually traders.

P. 56. In 1892 the Bhābrās of the city constituted a Jain Sabhā for their own betterment in religious and social directions. A big "Upāsra" and a Jain Library have recently been established in the city.

76

LLOYD, G. T. *Census of India, 1921. Vol. 3 : Assam. Pt. 1 : Report.* Shillong, 1923.

P. 56. The Jains—Increase of their number in the decade from 2,500 to 3,500—They are traders from Rajputana or Western India.

Number of Jains by sect :

Śvetāmbara—9
Digambara—227
Sthānakvāsi—3
Sect unspecified—3,264
Total— 3,503

76 A

THOMPSON, W. H. *Census of India, 1921. Vol. 5 : Bengal. 2 Pts.* Calcutta, 1923.

Pt. 1, Pp. 166-167 and Pt. 2, p. 28. The Jains and their number.

1881	..	1,529.
1891	..	4,912.
1901	..	5,232.
1911	..	6,782.
1921	..	13,369

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76 B

THOMPSON, W. H. *Census of India, 1921. Vol. 6: City of Calcutta. 2 Pts.* Calcutta, 1923.

Pt. 1, p. 38; Pt. 2, pp. 7, 11, 18-19. The Jains—They number 5,678.

76 C

TALLENTS, P. C. *Census of India, 1921. Vol. 7: Bihar and Orissa. 2 Parts.* Patna, 1923.

Pt. 1, pp. 123-124; Pt. 2, pp. 18, 19, 20, 29, 46. The Jains—Definition of a Jain—The Jains are not all Vaiṣyas—Many Agarvāls are Jains—The Jains are not a Hindu caste—They deny the authority of the Vedas—They number 4,610.

77

JAMES, J. F. W. *Patna.* (A revised edition of L. S. S. O'Malley's Patna—BODG). Patna, 1924.

P. 15. Rise of Jainism.

P. 17. Spread of Jainism.

P. 61. Patna, early home of both Buddhism and Jainism—Rise and development of Jainism in Patna—Mahāvīra's death at Pāvāpuri—The Jain order began to spread over India from this district in the fourth century B.C.

P. 71. Jainism—Jain shrines at Patna, Rājgir and Pāvāpuri—Sthūlabhadra, the patriarch of the early Jain church in the first part of the third century B.C.—A shrine dedicated to Sudarśana,—A temple known as Thalmandar, in Pāvāpuri, marks the spot where Mahāvīra died—Another temple called Jalmandar stands in the midst of a great tank on the spot where he was buried.

Pp. 223-24. Pāvāpuri and its account.

Pp. 230-31. Rājgir and its account.

78

The Book of Knowledge. Vol. 12. Calcutta.

Pp. 3023-25: Some founders of religions. Vardhamāna, the

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founder of Jainism was a truer teacher than the Buddha—In the midst of much unintelligible stuff about *nirvāṇa* there is a kernel of solid virtue in Vardhamāna's teachings—Grass, trees, animals, and even water have souls (life)—Jainism better than Buddhism.

79

RATNACHANDRAJI : *An illustrated Ardha-Māgadhi Dictionary. With an introduction by A. C. Woolner.*

Comprises about 50,000 Ardha-Māgadhi words with their Sanskrit equivalents, with explanations in Gujrati, Hindi and English; may be regarded as a Śvetāmbara Jain scripture, concordance, or a dictionary of the leading passages of all the Jain Sūtras.

Vol. 1—. Indore, 1923.

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SECTION III

Archaeology, Arts, and Museum Reports

80

ERSKINE, WILLIAM. *Account of the Cave-Temple of Elephanta.* (TLSB, Vol. I, 1819, p. 198-250).

Pp. 202-203. The Jains bear a very great resemblance to the Buddhists in their religious doctrines—Their tenets—They resemble the Hindus in having castes—In all Jain temples images are human, and distinguished only by symbols—Presence of twenty-four Tīrthaṅkara figures in their temples.

P. 233. The figure of a horse is the distinctive mark of Sambhava, a Jain Tīrthaṅkara—Half-moon appears as the ensign of Chandraprabha, another Jain Tīrthaṅkara.

81

SYKES, W. H. *An Account of the Cave Temples of Ellora.* (TLSB, iii, 1823; p. 265-323).

Pp. 312-313. Worship of Pārśvanātha in Poona in a handsome temple—Objects of Jain worship resemble the Bauddha figures at Ellora, Juneer, Karlee and Kenera—Description of the figure of Pārśvanātha —Figure all naked—Common objects of worship to all sects, Brāhmaṇical, Buddhist and Jain.

82

Odeypoor, Mount Aboo, Bheels and Jains. Extracts from the correspondence of an Indian traveller, in the years 1821 *and* 1822. (AJ, xviii, 1824.).

Pp. 571-575. Gives an account of Jain temples.

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83

NEWBOLD, T. J. *Note on the State of the Statues of the Jains.* (AJ, xxxvii, 1842.)

P. 198. There is reference to the defaced statues of the Jains and their persecution by the Brāhmaṇas and Jaṅgamas.

(This is an abstract of Mr. Newbold's paper published in full in the Madras Journal of Literature and Science, Vol. xi, pp. 306-310).

84

MITRA, RAJENDRALAL. *The Antiquities of Orissa. 2 Vols.* Calcutta, 1875-80.

Vol. 2. Pp. 1, 35. A modern Jain temple perched on the highest point of the Khandagiri hill.

Vol. 2. Pp. 17-18. Jain gāyatrī.

Vol. 2. p. 35. Jain *gumphā* or caves.

Vol. 2. P. 46. Jain Cave at Khandagiri.

85

CONGREVE, HENRY. *On druidical and other antiquities between Mettapoliam in Coimbatore and Karnul on the Tungabhadrā.* (MJ, 1878. pp. 150-168).

Pp. 152-153. Vizaimangala: The plan of Jain basti pagoda here similar in some respects to those of the Hindus—Indication of the close connection of Jainism with Buddhism—The first Jains had been Buddhists.

Pp. 162-163. Udenhally: Origin of the story of the Jains having built stone houses to escape the vengeance of Śiva.

Pp. 166-167. Pennakonda: Reference to a Jain figure canopied by a seven-headed snake, and like Buddha, seated cross-legged.

86

BURGESS, JAS. and H. COUSENS. *The Antiquities of the town of Dabhoi in Gujarat.* Edinburgh, 1888.

P. 1. The Brāhmaṇical temples at Siddhapur, Somanātha and

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Ambarnātha, are built in the same style as those of the Jains at Mount Ābu and Bhadreśvara.

P. 2. In his later days Kumārapāla greatly favoured the Jains, or perhaps adopted their creed, and they possessed great political influence.

Vīsaladeva and his father Vīradhavala were largely supported by two wealthy Jain brothers, Vastupāla and Tejaḥpāla, famous in their days as builders of temples.

Vastupāla was a minister of Vīradhavala.

Temples in most of the principal cities of Gujarāt were built or repaired by Vastupāla.

Vīsaladeva was encouraged by his minister to repair or rebuild, in rich style, the old temple of Kālikā.

Vastupāla-carita, written in Samvat, 1365 (A.D. 1308) contains information relative to Dabhoi or Darbhavatī, and an account in connection with the reigns of Vīradhavala and Vīsaladeva.

P. 3. Temples built by Tejaḥpāla.

Supply of materials from the Hindu and Jain shrines for the erection of a mosque.

P. 5 and note 1. Jain minister Vastupāla—Tejaḥpāla's temple at Ābu—The praśasti by Someśvara, dated Sam. 1311 or 1254 A.D. incised on the wall of the temple at Dabhoi.

P. 7. Tejaḥpāla's temple at Ābu.

87

BURGESS, JAS. *The Ancient Monuments, Temples and Sculptures of India. Pt. 1: The Earliest Monuments.* London, 1897.

Plate 58. Jain sculptured pillars excavated at Mathura.

Plate 59. Two Jain and a Buddha pillars found at Mathurā.

Plates 155-156. Jain sculptures from Mathurā.

88

CHAKRAVARTI, MON MOHAN. *Notes on the Remains in Dhauli and in the Caves of Udayagiri and Khaṇḍagiri.* Cuttack, 1902.

P. 2. All Jain figures are not nude—"The God of the Jainas is

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figured naked, young, handsome, with a calm countenance, and arms reaching down to the knees; his breast is marked with the *Śrīvatsa* figure". (Varāhamihira's *Brihat-Saṁhitā* Ch. 58, V. 45).

P. 3 Halos or *bhāmaṇḍalas* are common to all classes of images, Hindu, Buddhist and Jain. All the *Tīrthaṅkaras* have generally halos.

Pp. 4-6. The caves of Khaṇḍagiri, Udayagiri and Nilgiri—All the caves ascribed to the Jains and not to the Buddhists. Prevalence of Jainism in Khaṇḍagiri from a long time—*Triśūlas* open or pointed, *Stūpas, Svāstikas,* barred railings, railed trees, wheels, the Goddess Śrī common to Jainism as to other religions—Symbols closely connected with Jainism observed in these caves—Jainism fairly well proved to be older than Buddhism, its last two *Tīrthaṅkaras,* Mahāvīrā and Pārśvanātha being historical personages—The last two Tīrthaṅkaras are generally assigned respectively to the 6th and 8th century B.C.—Proof of ample margin for the spread of Jainism— the inscriptions support the hypothesis of Jain occupation—King Khāravela of the Hāthigumphā inscription made the grant to the Jains—Caves having images meant as temples, places of worship; while those without such images meant as residences for Jain monks.

P. 8. The *Sātaghariā* cave images of 24 Jain *Tīrthaṅkaras.* Of the three broken caves to the left of the *Sātabakhriā* two have images of *Tīrthaṅkaras* and their attendants.

The Jain temple over the Sātabakhriā cave is of the same age as the cave. The other temple crowning the hill was built in the 18th century by a Jain merchant of Cuttack.

The Jain caves began to be made at about the time of Aśoka's conquest of Kaliṅga (60 B.C.).

P. 9. The revival of Jainism with more elaborate image-worship is apparently due to the influence of the Jains in Western and Southern India.

To the influence of the Rāṣṭrakūṭas flourishing from A.D. 748 to A.D. 973, the revival of Jain worship in Orissa in the 9th to 11th century may be reasonably supposed to have been due. The subsequent disappearance of Jainism from Orissa is probably attributed to the increasing influence of Vaiṣṇavism and specially of Jagannātha worship—Persecution of Jain and Bauddha *Sādhus* in the hills round Bhuvaneś-

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vara by Madar Mahādeva, grandson of Choḍagaṅga Dęva in the close of the 12th century A.D.—No Jain remains have been found which can be authentically dated later than this period.

P. 20. In the Jain temple in the terrace of the Khaṇḍagiri there is a masonry platform with small walls in which are embedded five images of *Tīrthaṅkaras*.

P. 22. Dr. T. Bloch's remark on the paper—Everything in the caves is of Jain origin.

89

GARRETT, A. *Notes on the caves of Udayagiri and Khaṇḍagiri.* Calcutta, 1902.

P. 8. On the upper storey of Lalatendra Kesari cave a number of upright naked figures of Jina.

90

BLOCH, T. *The Modern name of Nalanda.* (JRAS, 1909, p. 440-443).

P. 442. Symbol of heavenly music on images of Jain *Tīrthaṅkaras* in Behar and elsewhere.

91

VOGEL, J. PH. *Catalogue of the Archæological Museum at Mathura.* Allahabad, 1910.

P. 11. Many broken statues of *Tīrthaṅkaras* were obtained by Cunningham in the course of his excavations at the western end of Kaṅkālī Ṭīlā.

Kaṅkālī Ṭīlā was the site of some important Jain building which existed during the rule of the Indo-Scythians.

That the Jain establishment, which once occupied this site, existed down to the Muhammadan period, is proved by inscribed Jina images dated in the 12th century of the Vikrama era.

P. 17. Two Jain temples discovered in the Kaṅkālī Ṭīlā.

P. 27. The Jain community of ancient Mathurā had its main sanctuary on the site of Kaṅkālī Ṭīlā.

There are inscriptions which prove that the great Jain establishment of the Kaṅkālī Ṭīlā existed till the time of the Muhammadan

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conquest, when all Buddhist monuments of Mathura had long since fallen into ruins.

Pp. 41-43. Some remarks regarding images of Jinas or *Tīrthaṅkaras*—The great Jain site of Mathura is the Kaṅkālī Ṭīlā—The *Tīrthaṅkara* image is in all probability a purely Indian creation—The most striking feature of the *Tīrthaṅkara* figure is its nudity in which case the image belongs to the Digambara sect—The Jina has symbols not only on the palms and soles, but also in the centre of the breast. The hair is usually arranged in short curls in the shape of spirals turned towards the right. The earlier specimens are somewhat different: The hair assumes the appearance of a periwig, or it hangs down on the shoulders in straight locks—The earlier *Tīrthaṅkaras* have neither *uṣṇīṣa* nor *ūrṇā* but those of the later part of the Middle Ages have a distinct excrescence on the top of the head—In artistic merit Jain figures are far inferior to those of the Buddhists—Devotional scenes are commonly found on the pedestals of *Tīrthaṅkara* figures of the Kuṣāna period—The standing Jain figures are more devoid of grace and expression than the seated ones—Mention is made of the four-fold Jain figures in the possession of the Mathura Museum.

In the earlier Jain sculptures of the Kuṣāna and Gupta periods there is nothing to distinguish the individual *Tīrthaṅkaras,* except the snake-hood in the case of Supārśva and Pārśvanātha. In mediaeval sculpture there is usually a symbol or cognizance carved on the pedestal to show which *Tīrthaṅkara* the image represents.

Pp. 66-82. A list of eighty Jaina sculptures including Jina or *Tīrthaṅkara* images, portions of images, heads, torso etc.

Pp. 207-209. List of inscriptions. Kuṣāna period (1st and 2nd centuries A.D.)

Dated.

Jina four-fold images; inscription dated in the year 5.

Jina four-fold image; inscription of the year 35.

Jina (?) image, fragmentary inscription of the year 50 in the reign of Huvishka.

Jina image; inscription of the year 83 in the reign of Vāsudēva.

Jina image; fragmentary inscription of the year 83.

Jina image; inscription of the year 84 in the reign of Vāsudēva.

Jina image; inscription of the year 90 (?).

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Undated.

Jina (?) statuette inscription.

Jina image; fragmentary inscription.

Jina (?) statuette; inscription of the Gupta (?) year 57 (A.D. 376-7).

Jina pedestal; inscription of the Gupta (?) year 97 (?) (A.D. 416-7).

Mediaeval and Later inscriptions.

Jina statuette; inscription of the Vikrama year 1104 (A.D. 1047).

Jina statuette; inscription of the Vikrama year 1234 (?) (A.D. 1177).

Jina statuette; fragmentary inscription.

Jina statuette inscription of the Vikrama year 1826 (A.D. 1770).

92

SMITH, VINCENT A. *A History of Fine Art in India and Ceylon.* Oxford, 1911.

Pp. 267-270. Mediaeval Jain sculpture in all India.

93

BLOCH, THEODOR. *Supplementary Catalogue of the Archæological Section of the Indian Meseum.* Calcutta, 1911.

P. 94. Jain sculptures.

94

VASU, NAGENDRANATH. *The Archæological Survey of Mayurabhanja. Vol. 1.* Calcutta, 1911.

Pp. xlii-xlvi. The Jain influence — Pārśvanātha — Mahāvīra—Evidences of Jain influence prevalent in Orissa—Relics found in Jhāḍeśvarapur excel all other works of art under Jain influence to be found in the whole of Orissa—Jain figures found at Khiching and at places close to Ādipur, the ancient capital of Mayūrabhañja.

Pp. 36, 38. Badasāi (Bārsai): Jain and Buddhist relics—An image of Pārśvanātha at the outskirts of village Kośāli.

P. 92. Pundal: Image of Pārśvanātha, showing the prevalence of Jainism in the place.

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P. 45. Kośāli : Temple of Pārśvanātha and its description.

P. 95. Doma-Gandara : A broken image of the Jain *Tīrthaṅkara* Pārśvanātha.

Pp. 103-104. Bhīmapur : A very beautiful life-size image of Jain *Tīrthaṅkara,* Vardhamāna Swāmi—Another beautiful image of Vardhamāna Swāmi ; worship of this naked image by the people of the village—Another image of Mahāvīra.

P. 108. Pāndava Ghāt : A sacred place of the Jains—Jain merchants used to come here to see and worship some foot-prints which they believed to be of Jina.

95

MENANT, D. *Pélerinage aux Temples Jainas du Girnar.* Paris, 1912. (Annales du Musée Guimet—Bibliothèque de Vulgarisation, Tom. xxxix, p. 189-239).

96

GANGULY, MANO MOHAN. *Orissa and her remains.* Calcutta, 1912.

Jain and Buddha figures in the caves—Eight Jain demi-gods—Jaina dynasty in Kalinga—Jain influence in Orissan History—Jain influence noticed in the caves—Jain period of Architecture—Jain Śramaṇas at Khaṇḍagiri—Jain temple on the summit of Khaṇḍagiri—Description of the Jain *Tīrthaṅkaras* of the caves—List of Jain *Tīrthaṅkaras*—Jainism in Kaliṅga.

97

TABARD, A. M. *Śravaṇa-Belgoḷa.* (QJMS, iii, 1912-13. p. 12-31).

This paper gives a description of the several temples and other interesting buildings at Śravaṇa-Belgoḷa.

(1) *Chandra Giri.*

Temples on this hill :—(i) Kuge Brahma Deva Kambha. (ii) Chandragupta Basti. (iii) Kattale Basti. (iv) Pārśvanāthasvami Basti. (v) Śāsana Basti. (vi) Chāmuṇḍarāya Basti. (vii) Erukade Basti. (viii) Savatigandhavarana Basti. (ix) Terina Basti. (x) Śāntīśvarasvāmi Basti. (xi) Śāntīnāthasvāmi Basti. (Supārśvanāthasvāmi

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Basti.) (xiii) Chandraprabhasvāmi Basti. (xiv) Magigamna Basti. (xv) Bhadrabāhu's Cave. (xvi) Brahmadéva temple. (xvii) Smaller image.

(2) *The Town.*

The chief objects of interest are :— (i) The Guru's Maṭha. (ii) Bandhara Basti. (iii) Mangayi Basti. (iv) Nagara-Jinālaya. (v) Akkana Basti.

(3) *Indra Giri or Vindhya Giri.*

The Principal objects of interest on this hill are :— (i) Gommaṭeśvara. (ii) The twenty four *Tīrthaṅkaras.* (iii) Tyagada Brahmadeva Kambha. (iv) Yakshi Deva. (v) Chauvisatīrthaṅkara Basti. (vi) Wodegal or Trikuta Basti. (vii) Siddala Basti. (viii) Chaṇṇana Basti.

(4) *Bhadrabāhu's Inscription.*

The article contains illustrations of Gommaṭeśvara, etc.

98

KEITH, J. B. *The Indian Problem in relation to Indian Art and Architecture.* (DSM, xvi, 1913, p. 89-192).

P. 89. India's architectural remains, such as the Buddhist and Jain, are the outcome of self-containing communities who shared in the benefit of these free associations.

P. 95, n. The Jains were great bankers of India, and holding the purse strings have enjoyed the friendship of all rulers who have borrowed money from them.

Assistance of the Mathura Seths (Jain Digambaras) in the dark days of the Mutiny.

The favour and esteem the Jains enjoyed with the Princes of Rajputana and the Delhi Moslems.

Treasure of a very beautiful Jain temple in later Mahomedan days in Delhi.

99

SLATER, ARTHUR R. *The Caves at Badami.* (MR, Jany. 1913).

Pp. 13-20. The Jain cave was probably cut out in about A.D. 650. Inside the cave there is a fine specimen of the figure of Mahāvīra.

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100

HAVELL, E. B. *Indian Architecture.* London, 1913.
P. 197. Jain architecture.

101

JOUVEAU DUBREIL, G. *Archæologie du sud de l' Inde. 2 Vols.* Paris, 1914. (Annales du Musée Guimet, Bibliothèque d'Etudes, Vols. 26, 27).

Vol. 1, pp. 30-32. Buddhist and Jain monasteries—Vihāras of Udayagiri—Khāravela inscription.

Vol. 1, p. 69, 93. Rāṇī-gumphā, Udayagiri.

Vol. 2, p. 2. Jain images.

Vol. 2, p. 58. Appar, formerly a Jain.

Vol. 2, p. 59. In the time of Mānikyavatchakā (800 A.D.) a struggle between Buddhism and Jainism in Ceylon.

Vol. 2, p. 93. Balabhadra.

102

COORMARSWAMY, A. K. *Notes on Jaina art : ceiling-painting at Kelaniya Vihāra.* 1914.

103

GOPINATHA RAO, T. A. *Elements of Hindu Iconography.. Vol. I, 2 parts.* Madras, 1914.

Pp. 220 221. All over India the images of the twenty-four *Tīrthaṅkaras* of the Jains are found in the attitude of a *Dhyāni* Buddha—The Jain images are completely divested of clothing and are stark naked ; though they may sometimes have ringlets of hair on the head, there is not enough of it for a knot. The *Śrīvatsa* mark is, according to the *Brihat-Saṁhitā,* required to be shown in the figures of the Jain *Tīrthaṅkaras.*

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104

SAHNI, DAYA RAM. *Catalogue of the Museum of Archæology at Sārnāth. With an Introduction by Dr. J. Ph. Vogel.* Calcutta, 1914.

Pp. 164, 327-328. Jain images and sculptures.

105

AIYAR, V. NATESA. *Introduction to the Descriptive List of Exhibits in the Archæological section of the Nagpur Museum.* Allahabad, 1914.

Pp. 12-17. Jain sculptures—The origin of the Jain sect—Life of Mahāvīra—Digambara and Śvetāmbara—The Śāsanadevatās or attendant spirits—The secondary gods—The *Gaṇas, Kulas, Śākhās* and *Gachchhas.*

106

SMITH, VINCENT A. *Archæological Research; a Jain duty.* (MR, Jany.-June, 1915, pp. 519-522).

Importance of Archæological Research—Duty of wealthy Jains—The field for exploration—The tradition about Chandragupta Maurya—Conflict of Religion in the South—Some books to be studied—Jain Monuments mistaken for Buddhist—The problem of Kausāmbi—Survey of Monuments above ground—Bibliography—Excavation—Action suggested.

107

SASTRI, H. KRISHNA. *South Indian Images of Gods and Goddesses.* Madras, 1916.

P. 2n. Use of the caverns with rock-cut beds in the Madras and Tinnevelly districts as temples in a much later period either by Buddhists or Jains.

P. 77n. Jain images called *Chaturmukha* or *Chaumukhī* are often made of a single stone.

Pp. 262-265. The Digambara Jain images.

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P. 184. The theory of the personification as a goddess of every human or divine activity has pervaded even Jainism and Buddhism.

108

SRINIVAS, T. *The Antiquities of Kulpak.* (JHAS, 1916. pp. 14-36).

Pp. 15-16. Description of a female deity placed on a pedestal with four miniature pillars, and explanation of certain symbols found therein. The *Chakra* is one of the sacred emblems of the Buddhists, the Jains and the Hindus. With the Buddhists and the Jains the *Chakra* is "the wheel of the Law", and with the Hindus, "the wheel of Life". The lion cognizance belongs to Mahāvīra, the 24th *Tīrthaṅkara,* but from the diminutive antelopes in addition it can be inferred that the pedestal has reference to Śāntinātha.

Pp. 22-23. An old Jain temple: The *Śikharas* and the cells of the three principal deities alone belong to the original structure. The chief presiding deity is Rikabdeva or Ādinātha occupying the middle shrine, the other two are Mahāvīra and Neminātha. In course of renovation of the temple numerous sculptures were brought to light. Of these the most important are nine images of *Tīrthaṅkaras.* There is also a fine image of Mahāvīra, with the little statuettes of the other 23 *Tīrthaṅkaras* arranged as a border.

P. 31-32. Discovery of an inscription of the time of Vikramāditya II, (came to the throne in 1076 A.D.) cut on a broken stone, carved at the top with the figures of a Jina and some devotees. It contains a Jain invocation and an imprecatory verse. The present Jain temple is also known as the Mānikya Svāmi Guḍi among the villagers.

P. 33. The Jain Gudi has three shrines but here all the three cells are placed in a row facing the east with the principal one in the middle.

The Jain tower has plaster-carved images and other ornaments all round.

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109

YAZDANI, G. *The Antiquities of Warangal.* (JHAS, 1916, p. 37-47).

P. 47. Near the site of the old town of Anamkond there are several minor temples on the hill. One of them has numerous Jain figures carved in the rock and an inscription cut on a square pillar.

110

MARSHALL, JOHN. *Remarks on the monuments of the Dekhan.* (JHAS, 1916, p. 125-135).

P. 129. Contribution in an almost equal degree of the three great religious sects, the Buddhists, the Hindus and the Jains, in the temples and monastaries of Ellora.

Pp. 130 131. Remarks on Jain temples: They are very perfect, very elaborate, very sumptuous, but one and all destitute of creative genius. They are richly decorated, but we are struck with their narrow nerveless design and we gaze unmoved at their composed and icy images. It has always been so with the Jains. They followed the Buddhist at an early date in adopting iconism in their religion, but even at the beginning of the Christian era their sculptures displayed the same nerveless character that they do in mediaeval and later times. It is dangerous to utilize Buddhist works as a basis for determining as grounds of style the age of Jain works, or *vice versa.*

111

LONGHURST, A. H. *Hampi Ruins.* Madras, 1917.

Pt. I.

Religion: Jainism.

Pt. II.

Buildings on the road to Hampi: Group of Jain temples.

Buildings on the northern and eastern sides of the city. Jain temple near the River. Ganigitti Jain temple.

112

NARSIMHACHAR, R. *The Keśava temple at Somanathapur.* Bangalore, 1917. (Mysore Archæological Series—Architecture and Sculpture in Mysore, No. 1).

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P. v-vii. Provisional List of Artistic Buildings of the Hoysala and Dravidian Styles in Mysore.

HOYSALA

Temple	Place	Period	Reign	Remarks
Jain bastis	Angadi	C 1050	Vinayāditya	
Ādinātha-basti	Chikka Hanasoge	C 1090	Do	Triple
Pārśvanātha basti	Halebid	1133	Viṣṇuvardhana	
Jain Basti	Cholasandra	1145	Narasimha I	Triple
Akkana basti	Srāvana Belgoḷa	1182	Ballala II	
Śāntinātha basti	Jinanāthpur	C 1200	Do	
Śāntinātha basti	Bandalike	C 1204	Do	
Virabhadra	Halebid	C 1220	Do	

DRAVIDIAN

Chāmuṇḍarāya-basti	Srāvana Belgoḷa	C 980	Rajamalla	
Panchakuta-basti	Kambadahalli	C 1120	Viṣṇuvardhana	

113

SARKAR, GURU DAS. *Alleged Buddhist Influence in the Sun temple at Konarak.* (IA, xlvii, 1918, p. 209-220).

Pp. 209 210. The Khandagiri caves are of Jain origin; this is evident from the Hāthigumphā inscription of king Khāravela and three other inscriptions.

P. 216. Images of Śrī *Gaja Lakṣmī* or Mahālakṣmī and pictures of trees, etc., are common alike to Hindus, Buddhists and Jains.

114

NARASIMHACHAR, R. *The Kesava Temple at Belur.* Bangalore, 1919. (Mysore Archæological Series—Architecture and Sculpture in Mysore, No. 2).

P. v-vii. Provisional List of Artistic Buildings of the Hoysaḷa and Dravidian Styles in Mysore.

Hoysala—Same as in No. 112.

Dravidian—Same as in No. 112.

Pārśvanātha basti at Heggere of C 1160 (Narsimha I)

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115

NARASIMHACHAR, R. *The Lakṣmīdevi Temple at Doddagaddavalli.* Bangalore, 1919. (Mysore Archæological Series—Architecture and Sculpture in Mysore, No. 3).

P. v. Provisional List of Artistic Buildings of the Hoysala and Dravidian Styles in Mysore.

Same as in No. 114.

116

PERIS, M. M. *Jain Antiquities of Southern India.* (CR. 1919, p. 72-79).

Remains of Jain power in South Canara.

Four seats of Jain Antiquities in Canara: Karkal, Venoor, Mudbidri and Guruvankere.

117

BASAK, RADHAGOVINDA and DINESH CHANDRA BHATTACHARYYA. *A Catalogue of the Archæological Relics in the Museum of the Varendra Research Society, Rajshahi.* Rajshahi, 1919.

P. 7. Jain images—Images of *Tīrthaṅkaras.*

118

SRINIVASA, T. *Nagai and its remains.* (JHAS, 1919-20, pp. 33-46).

P. 35. The principal remains at Nagai are a temple with two *mandapas,* a Jain temple etc.

P. 36. Description of a ruined Jain shrine near a temple—Standing Jina image in the shrine with five-hooded snake canopy and a triple crown above—Identity of the image with Supārśvanātha, the seventh *Tīrthaṅkara* of the Digambara Jains—Sculpture of a seated Jina with a seven hooded nāga over the head and a square block with a seated Jina on each of its sides and some smaller seated figures below in the *mantap* attached to the shrine.

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119

CHANDA, RAMAPRASAD. *Medieval Sculpture in Eastern India.* (JDL, iii, 1920, pp. 225-246).

The Pali suttas confirm good deal of what is contained in the Śvetāmbara Jain canon—The ancient Jain sculptures of Mathura dating from the first century A.D. guarantee the antiquity and authenticity of many of the Jain traditions—It is generally believed that there were Jain monks before Mahāvīra belonging to the order founded by Pārśvanātha—Nature of Chaityas mentioned in the ancient Bauddha and Jain texts—Jain description of a *chaitya* given in full in the *Aupapātika Sūtra.*

120

JAYASWAL, K. P. *The Statue of Ajātaśatru Kunika, etc.* (JBORS, vi, 1920, pj. 173-204).

P. 178. The jain name Kuṇika, spelt also as Koṇika—"Śreṇika", the Jain name of Ajātaśatru's father (Bimbisāra)—The positive and sole use of Śreṇika amongst the Jains seems to limit the term to Bimbisāra.

121

JAGADISA AYYAR, P. V. *South Indian Shrines.* Madras, 1920.

P. 26. Jain temple at Tirupparuttikunram. It is a famous place of Jain antiquarian interest containing ruins of Buddhist and Jain temples.

P. 140. Conversion of the Hoysala sovereign Biṭṭi from the Jain faith to that of Viṣṇu by Rāmānuja.

P. 238. Toleration of Jainism during the reign of King Bukka Rāya who allowed the Jains to have their shrines in Hemakūṭa near the Hindu temple of Pampāpati.

122

CHANDA, RAMAPRASAD. *Four ancient Yakṣa Statues.* (JDL, iv, 1921, pp. 47-84).

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Pp. 51-52. Prākrit canon of the Jains makes it evident that Yakṣa Maṇibhadra was a popular diety in Eeastern India.

The Jains recognize Soma, Yama, Varuṇa and Vaiśraman (Vaiśravaṇa, Kubera) as the four Lokapālas or the guardian deities of the four cardinal points.

Agreements of the Brāhmaṇas, the Bauddhas, and the Jainas in recognising Maṇibhadra or Maṇibhadras as a Yakṣa.

Pp. 81-82. Names of some of the Chaityas mentioned in the Bauddha and Jain texts.

Śvetāmbara Jain Ardha-Māgadhi texts (Aṅgas and Upāṅgas).

(1) Chatrapālāśa-chaitya to the north-east of Kajaṅgala.
(2) Pūrṇabhadra chaitya to the north-east of Champā.
(3) Guṇaśāla-chaitya to the north-east of Rājagriha.
(4) Dutipalāsa-chaitya to north-east of Vāniyagāma (Vaiśāli).
(5) Maṇibhadra-chaitya to the north-east of Mithilā.
(6) nandana-chaitya to the north-east of Moka.
(7) Puṣpavati-chaitya to the north-east of Tuṇgiya.
(8) Koṣṭhaka-chaitya near Benares.
(9) Koṣṭhaka-chaitya near Śrāvastī.

123

DIKSHIT, K. N. *Six sculptures from Mahoba.* Calcutta, 1921. (Mem. Arch. Sur. India, No. 8).

P. 1. Brāhmaṇical and Jain sculptures long known among the ruined shrines of Mahoba, Hamirpur district of British Bundelkhand.

124

SASTRI, HIRANAND. *Some recently added sculptures in the Provincial Museum, Lucknow.* Calcutta, 1922. (Mem. Arch. Sur. India, No. 11).

Pp. 1, 14-15. Three Jain statues of iconographical interest representing Suvidhinātha (Pl. 1, fig. a), Neminātha (Pl. 1, fig. c) and Riṣabhanātha—The first and second standing nude and marked with symbols of carb and conch-shell—Both consecrated in the (Vikrama) year 1208 (A.D. 1151)—Good examples of mediæval Jain sculptures of

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Upper India—The third one sitting cross-legged in meditation on a lotus resting on two lions—Description in details of other figures about this *Tīrthaṅkara*—consecrated in Samvat 1216 (A.D. 1159)—Good specimen of the Jain Art of the 12th century A.D.

125

COOMARSWAMI, ANANDA K. *Jaina Sculpture.* Massachusetts, 1922. (Bull. Mus. of Fine arts, No. 120, Aug. 1922, p. 53).

Mahāvīra, the historical founder of Jainism and contemporary of Buddha, is represented in Jain art from the Kuṣān period onwards as a deified saint to whom prayers may be addressed—The sculpture is probably from Bundelkhand, North Central India, and may be assigned to the ninth century.

126

Gwalior Fort Album. Gwalior, 1922. (Published by the Archæological Department, Gwalior State).

P. 5. Most of the rock cut Jain sculptures on the Fort were made at the time of Dungarsingh Tomara, a Rajput.

Pp. 54-57. Jain rock sculptures [With two plates].

127

GANGULY, MANOMOHAN. *Handbook to the Sculptures in the Museum of the Bangiya Sahitya Parishad.* Calcutta, 1922.

Pp. 47-49. Jain sculptures.

128

JOUVEAU-DUBREIL, G. *Pallava Painting.* (IA, lii, 1923 pp. 45-47).

Sittannavāsal, a Jain temple, carved out of the rock in the time of Mahendravarman I before his conversion by Appar.

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129

KRAMRISCH, STELLA. *The Expressiveness of Indian Art.* (5) : Rhythm. (JDL, ix,[Pt. I] 1923, pp. 116-130).

P. 126. Reference to a Jain rock-cut sculpture from Khaṇḍagiri representing a group of girls leaning round a well-fed lady.

130

RAY, CHUNI LAL. *A further Note on the Ruins at Gholamara.* (JBORS, x, 1924, pp. 171-174).

The central image, proved to be a Buddhistic image, is the figure of a Jain *Tīrthaṅkara* resembling in many respects the image of what is now worshipped as Bhāironātha—The figure is either of Sumatinātha or of Vardhamāna or Mahāvīra. The figure is now in the Patna Museum, No. 1596 (Archæology).

131

RAMACHANDRA MUDALIAR, D. B. *Indian Music.* (QJMS, xiv, 1924, pp. 165-183).

P. 168. Destruction of works written during the period of the Pāṇḍya kings by the Buddhists and Jains owing to religious animosity.

132

COOMARASWAMI, ANANDA K. *Catalogue of Indian Collections in the Museum of Fine Arts.* Boston, 1924. (Pt. 4 : Jain Paintings and Manuscripts).

A review of the catalogue is contained in the Museum of Fine Arts Bulletin, Vol. xxii, 1924. p. 54.

133

BROWN, PERCY. *Indian Painting.* Calcutta. Pp. 38, 51. Jain book-illustrations.

134

COOMARASWAMI, ANANDA K. *Notes on Jaina Art, the eight Nāyikās, ceiling-painting at Kelaniya Vihāra.* Ceylon 1914.

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135 (I)

Progress Report of the Archæological Survey of Western India, 1889-1890. Bombay, 1890.

P. 1. Roho: Ruined remnants of a white marble Jain temple.

P. 2. Sarotra, Palanpur Agency: An old white marble Jain temple.

P. 4. Patan: Temple of Pañchasara Pārśvanātha—Temple of Śrī Pārśvanātha containing inscription of the Khadataragachchha Jains.

P. 8. INSCRIPTIONS:

No. 702—On the base of Pārśvanātha under *Chhattri,* Raho.

No. 703—On a pillar supporting the *chhattri,* Raho.

No. 706—On the base of an image in the Jain temple, Bhilri.

P. 10. Munjpur: Jami *masjid* and most of the very early mosques of Gujarat constructed chiefty from the material of old Hindu or Jain temples.

P. 11. Sankeśvara: An old seat of the Jains—Jain temple of Pārśvanātha no longer in existence—Its materials used in the cell-shrines—Image of Pārśvanātha removed to a new temple.

P. 15. DRAWINGS: No. 950—Plan of Ganguakund and of old Jain temple, Loteśvara and Saṅkeśvara.

P. 15. PHOTOS:

No. 1213—Old corridor of temple of Pārśvanātha, Saṅkeśvara.

No. 1214—Back of old shrine, Saṅkeśvara.

P. 16. INSCRIPTIONS:

No. 763—On the seat of Pārśvanātha, Dilmāl.

Nos. 769-796—Over a shrine door in the old ruined Jain temple, etc., Saṅkeśvara.

135 (II)

Report, do, 1890-1891. Bombay, 1891.

P. 3. Pedgaon: Bhairavnātha temple, originally a Jain one.

P. 4. Miri: A step well cut in the rock—An inscription below with a Jain figure near it—Buddhist temples mentioned by Dr. Wilson are all Jain.

Digitization by Arya Samaj Charitable Foundation, Chennai

135 (III)

Report, do, 1892-93. Bombay, 1893.

P. 4-11. Bhatkal : The large Jain *basti,* called Jattapa Naikana Chandranātheśvara *basti.*

Hadvalli : 3 Jain shrines.

Murdeśvara : Jain *virāgals* (huge slab of sculptured stone set up to record the death of some person), with attendant worshippers.

Gersappa : Chaturmukha *basti* having in its central shrine the *chaumukha* or *chaturmukha,* a square altar with four seated life-sized Jinas—Other temples of interest are those of Vardhamāna, Neminātha, Pārśvanātha, Vīrabhadra, Tirumal, and the Kāde *basti.*

Bilgi : Temple of Pārśvanātha, built in the Dravidian style.

Khidrapur : A small Jain temple.

P. 15. DRAWINGS :

Nos. 1061-1064—Chandranātheśvara *basti,* Bhatkal.

Nos. 1079-1082—Chaturmukha *basti,* Gersappa.

No.1083—Vardhamāna Svāmi temple image and Vīrabhadra temple image, Gersappa.

Nos. 1084-1085—Pārśvanātha temple, Bilgi.

P. 16. PHOTOGRAPHS :

Nos. 1337-1340—Chandranātheśvara *basti,* Bhatkal.

Nos. 1353-1354—Chaturmukha *basti,* Jatiga shrine at the temple of Pārśvanātha, Gersappa.

Nos. 1355—Temple of Pārśvanātha, Bilgi.

P. 17-19. INSCRIPTIONS :

Nos. 910-911—On the seat of a Jain image, Nāgpur.

Nos. 918-921—A slab in the Chandranātheśvara *basti,* Bhatkal.

Nos. 923-925—On a stone at the Pārśvanātha temple, Bhatkal.

Nos. 933-934—A stone in the Pārśvanātha *basti,* Bhatkal.

No. 950 (A.B.)-951—A slab in the old Jain temple, Murdeśvara.

No. 952—A slab outside the Jain temple called *basti* Makhi, Murdeśvara.

Nos. 973-975—*Virāgal* in a small old Jain shrine, Murdesvara.

Nos. 981-983—A stone built in the compound of Vardhamāna-svāmi's temple, Gersappa.

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Nos. 984-986—A stone built in the temple of Pārśvanātha, Gersappa.

Nos. 989-991—A slab and a pillar in the *maṇḍapa* of Pārśvanātha *basti*, Gersappa.

No. 999 A—On a pillar in the Vīrabhadra temple, Banavasi.

No. 1076-1077—A slab lying in front of Pārśvanātha temple, Kolhapur.

135 (IV)

Report, do, 1893-4. Poona, 1894.

P. 1. Gandhar, Broach district: Some Jain marble sculptures, bearing short inscriptions.

P. 4-7.

Narsinghpur: Standing female figure from a Jain temple and several seated cross-legged Jinas among the figures grouped about.

Tewar: Nude Jain figures.

Jabalpur: Some very good Jain sculptures in the garden of the house occupied by Messrs. Cursetji & Co.

Nohta: Jain figures—Image of Chandraprabha.

Kundalpur: Modern Jain temples.

P. 16. DRAWINGS:

No. 1151—Jain temple, pillar and doorway, Pathari.

P. 16-17. PHOTOS:

No. 1403—Colossal Jain image, Bahuriband.

No. 1411—Jain images in Cursetji's garden, Jabalpur.

No. 1415—Jain temple, Kundalpur.

Nos. 1435-1436—Old Jain temple, Pathari.

P. 17. INSCRIPTIONS:

No. 1093—On the base of a colossal Jain image, Bahuriband.

No. 1107—Jain temple, a slab built into wall near shrine door, Kundalpur.

135 (V)

Report, do, 1894-1895. Poona, 1895.

P. 5-6. Chartana: Jain remains amongst the Hindu—One magnificent Jain column, about 25 feet high.

Aunda: Remains of Jain as well as Hindu temples.

Digitization by Arya Samaj Charitable Foundation, Chennai

135 (VI)

Report, do, 1897-1898. Poona, 1898.

P. 7 8. Sopra: Lower part of a small marble image of Buddha or a Jina, seated, measuring $3\frac{3}{4}$ inches.

135 (VII)

Report, do, 1898-1899. Poona. 1899.

P. 3-5: Than, Kathiawar: Remains of two small Jain shrines of about the 7th or 8th century A.D.

Sejakpur: A ruined Jain temple of considerable merit.

P. 11. Pattan: Old shrine of Pārśvanātha.

P. 13. Veraval: Materials of a plain Jain temple used in the construction of the Jami Masjid.

P. 18-19. Miani: Figure of a Buddha or a Jina with a very considerable top-knot on his head, seated cross-legged with the hands on the lap—Temple of Nīlakaṇṭha and Jain temple, 13th century A.D.—Jain image, a very unusual sculpture of a *Tīrthaṅkara,* placed in the Brāhmaṇical temple.

135 (VIII)

Report, do, 1900-1901. Poona, 1901.

P. 2-7. Abu: Dilwara temples of the Jains—Temples of Vimalaśā and Tejpāla, the former built in 1032 A.D. and the latter about two hundred years later—Ambādevi's shrine—The present image of Riṣabhadeva in the main shrine, not the original one—Discovery of a curly-haired head of a colossal Jina in black stone—Mahmud of Gazni, the terror of the Hindus and Jains alike—Grants made to the temple of Vimalaśā in 1216 and 1217—Additions of marble halls and corridor to the old shrine of Neminātha by Tejapāla and Vastupāla of Anhilwara.

P. 8. Chitorgarh: Jain tower, locally known as the "Chhota Kirtham", built with the ruined but highly decorated Jain temple beside it.

P. 11. Conservation: Jain temple in the fort at Belgaum.

P. 16-19. PHOTOS:

Nos. 1882-2019—Dilwara temples, Mount Abu.

Plan of the Dilwara temples, Mount Abu.

Digitization by Arya Samaj Charitable Foundation, Chennai

135 (IX)

Report, do, 1901-1902. Poona, 1901.

P. 1. Ter: A place of religious importance, first with the Buddhists and subsequently with the Hindus and Jains.

P. 3. Patur: Two caves at Patur, probably Jain.

Sirpur: Old temple of Antarikṣa Pārśvanātha of the Digambara Jains—Another modern temple of the community with underground chambers.

P. 6. Karinja: Jain temple of Kāṣṭāsangh.

P. 7. Bhojpur: Jain temple with a colossal nude Jina standing in the shrine.

P. 9-10. Mehkar: The ruined old *dharmaśālā* probably Jain—Lower part of seated Jina near the temple of Bālājī—A broken Jain image, inside the temple, dated Sam. 1272 (1215 A.D.).

P. 15. Satgaon: Lower portion of an image of Pārśvanātha with an inscription dated Śaka 1173 (1251 A.D.)—It is Digambara, its nakedness being distinctly indicated—An image of a *devī* with a seated little Jina on the very top of her head.

P. 17. Conservation: Jain temple at Belgaum.

P. 19. PHOTOS:

Nos. 2059-2061—Temple of Antarikṣa Pārśvanātha, Sirpur (Basim).

No. 2071—Sculptured wooden brackets in Jain temple of Kāṣṭāsangh, Karinja (Amraoti).

135 (X)

Report, do, 1902-1903. Poona, 1903.

P. 4-5. CONSERVATION:

Sholapur district: Jain temple in fort Belgaum.

Kanara district: Temple of Pārśvanātha, Bilgi.

West Berar: Old Jain temple, Sirpur. Old Jain caves, Patur.

P. 9. PHOTOS:

Nos. 2126-2127—Jain tower and temple.

135 (XI)

Report, do, 1903-4. Poona, 1904.

P. 5-7. PHOTOS:

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No. 2172—Temple of Pārśvanātha, Khajarāha (Bundelkhand).

No. 2173—Temple of Ādinātha, Do Do.

Nos. 2205-2206—Old Jain temple, Arang.

No. 2282—Mokalji's temple, sculptured frieze along basement with seated Jina, Chitorgarh.

Nos. 2287-2289—Small tower (Jain), Jain temple, etc., Chitorgarh.

Nos. 2290-2292, 2311-2313—Sātvis (Jain) temples, Chitorgarh.

P. 7-8. INSCRIPTIONS :

Nos. 1992-1995—On jambs of the temple of Pārśvanātha, Khajarāha (Bundelkhand).

No. 2020—Pārśvanātha temple, mason's name, Arang.

Nos. 2042-2043—On pedestal of the colossal Jain image under a tree, Bahuriband.

Nos. 2069-2071—On slabs in Jain temple near Gomukha Kunda, Chitorgarh.

P. 16-17. Khajarāha : Collections of both Brāhmaṇical and Jain temples of the 11th century—Walls of the Jain temples free from indecent sculptures—Objectionable figures on door jambs of the temple of Pārśvanātha.

P. 23. Arang : Digambara Jain temple of the 11th century.

P. 25. Bahuriband : A colossal standing nude Jain image—Inscription on the block beneath its feet recording erection of a temple of Śāntinātha.

P. 27-28. Ratanpur : The temple of Mahāmāyi originally Jain, belonging to the Digambara sect—Jain images.

P. 32-33. Adbhar : A Jain seated figure in a hut.

P. 37-46. Chitorgarh : Jain tower at Chitor—Temples of the Śvetāmbara sect, known as the Sātvis temples—Śrīṅgār Chāvadī Jain temple—Jain temples with dates—Śrīṅgāra Chāvadī built either by the Jain treasurer of Rāṇā Kumbha, or by the son of the treasurer in about 1150 A.D.—Small Jain shrine near the temple, of about 1494 A. D. Kumbha, a promoter of Jain religion—His directions to build the great Jain temple at Rāṇapur in 1440 A.D. Expression *"Sapta-bhaṅga"* peculiar to Jain philosophy—Jain pontiff Jinavallabha (died 1111 A.D.) said to have caused temples of Mahāvīra and Pārśvanātha to be built on Chitrakūṭa—Conversion to Jainism

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of Haribhadra, a learned Bhāhmaṇa, a resident of Chitrakūṭa—Legend about Haribhadra—Rāmakīrtti, the chief of the Digambaras and pupil of Jayakīrtti—Existence of a prosperous colony of Digambara Jains on the hill in Kumārapāla's time.

P. 47-60. INSCRIPTIONS :

Nos. 1992-1995—On a Jain temple, Khajarāha.

No. 2042—On pedestal of a Jain image, Bahuriband.

Nos. 2069-2071—Inscriptions in the Jain temple near Gomukh, Chitorgarh.

135 (XII)

Report, do, 1904-1905. Poona, 1905.

P. 6-8. PHOTOS :

Nos. 2371-2374—Jain temples, Amvam.

No. 2395—Jain temple, Ramgarh.

No. 2403—Pārśvanātha temple, Bijolia.

No. 2456—Pārśvanātha temple, Mandalgarh.

No. 2457—Riṣavadeva temple, Mandalgarh.

No. 2471—Jain tower, Chitorgarh.

No. 2475—Pārśvanātha temple, Karera.

No. 2490—Jain temple, Ekaling.

No. 2491—Pārśvanātha temple, Ekaling.

No. 2502—Image of Pārśvanātha, Mandsaur.

P. 9-11. INSCRIPTIONS :

Nos. 2124-2127—On Jain figures and images, Ramgarh.

Nos. 2130-2131—On pedestal of a Jain image, Ramgarh.

Nos. 2137-2144—On Jain pillar, temple of Pārśvanātha, Bijolia.

No. 2197—Inscription, temple of Riṣabhanātha, Menal.

P. 12. Paramāra inscription dated Samvat 1314 from some Jain temples at Modi, Rampura, Bhanpura district.

P. 15-21. CONSERVATION : (Bombay).

Jain temple, Belgaum, Belgaum district.

Jain temple, Degamve, Belgaum district.

Two statues of Jinas, Murdesvara, Kanara district.

Jami *Masjid,* Broach, built of pilfered Hindu or Jain temple materials.

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P. 33-34. Jhalrapatan: Temple of Śāntinātha.
Abu: Dilwara temples.
P. 46. Amvam: A Jain temple belonging to the Digambara sect.
P. 51-63. Keshorai Patan: Images of Jina.

Bijolia: Jain temples—Temple with Niṣedhikā pillars setting forth the order of succession of the Jain pontiffs belonging to the Digambara sect—*Unnata Śikhara Purāṇa,* a Jain poem, inscribed on a rock—An inscription recording repair of Pārśvanātha temple by Loliga, a Parvāḍ Mahājana, in about 1160 A.D.—A seated image of a Jina in the double shrined temple of Mahākāla and Baijanātha—Seated image of Śiva, looking like a Jina.

Jadoli: Śaiva temple Baijnātha-kā-Mandir with Śiva in Jina fashion—Digambara *chaumukha* sculpture, called Pārvatī by the ignorant people in the temple Undo devrā. On the dedicatory blocks of many Śaiva temples in Rajputana, Śiva is figured like a Jina.

Mandalgarh: Temples of Riṣabhadeva, Undeśvara-Mahādeva, Chāturbhuj and Jāleśvara-Mahādeva—Figures of Jinas in the temple of Jāleśvara.

Kareda: A large marble temple of Pārśvanātha with an image of the *Tīrthaṅkara* dated 1656 V.E.—Tradition about the erection of the temple with the pecuniary help of a man of the Vanjārī caste—Local tradition about Akbar's visit to the temple and erection of a *masjid* to make the building sacred both to Muhammadans and Jains—The *masjid* is probably to prevent the temple from being destroyed by the Muhammadans—The temple of Riṣavdeva at Śatruñjaya, has a miniature *idgāh* built upon it for the same purpose.

Nagda or Nagahrada: *Mandar* of Padmāvati, a Jain temple. Inscriptions of V.E. 1356 and 1391 on the central shrine pertain to the Digambara sect, and prove that the temple was originally a Digambara one—The loose figure in the *maṇḍapa* brought from elsewhere and kept there: or, in the time of Kumbhakarṇa, the temple was appropriated by the devotees of the *Kharatara gachchha*—Figure of a Jina in the centre of the slab—Adbhudji's temple, a Jain edifice, containing a colossal image of Śāntinātha, set up in V.E. 1494, during the reign of Kumbhakarṇa, by a merchant named Saranga—Images of Kumthunātha and Abhinandan on the side of the walls—another Jain

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temple dedicated to Pārśvanātha—A third dilapidated Jain temple to the north of this temple.

135 (XIII)

Report, do, 1905-6. Simla & Poona, 1906.

Pp. 5-6. PHOTOS:

No. 2565. Great Jain temple, Lukkundi.

No. 2577. Jain image in Jain temple, Aminbhavi.

Nos. 2583-2585. Old Jain temples, Belgaum.

No. 2620. Solthambā Jain temple, Kanthkot.

Nos. 2628-2629. Jain temples, Bhadresar.

Nos. 2632-2651. Temples of Neminātha, Mahāvīra, Śāntinātha, Pārśvanātha and Sambhavanātha, Kumbharia.

Nos. 2665-2666. Temple of Śāntinātha, Jhadoli.

No. 2667. Temple of Mahāvīra, Nandia.

P. 7. INSCRIPTIONS:

Nos. 2262-2265. On jamb, pillars etc., of the temple of Neminātha, Kumbharia.

No. 2269—Stone built in wall of temple of Śāntinātha, Jhadoli.

No. 2270—In temple of Mahāvīra, Pindwara.

No. 2272—On pedestal of Jain image, Vasantgadh.

CONSERVATION (Southern Division, Bombay Presidency):

P. 9. Repairs to Jain temple, Belgaum, Belgaum district.

CONSERVTION (Rajputana):

Pp. 17-18. Dome of Vimal Śā's temples, Abu, Sirohi. .... ..

Jain tower, Chitorgarh, Udaipur.

Jain temple, Kalingara, Banswara and Abu, Sirohi.

PROTECTED MONUMENTS:

P. 20. Jain temples in the fort of Belgaum, Belgaum.

An old Jain temple in the jungle in the Bidi *taluk,* Belgaum.

P. 22. Sirohi: Old brass images discovered in the crypt of a Jain temple at Vasantgadh.

P. 29. Belgaum: Two Jain shrines.

Pp. 38-55. Kanthkot: The Jain temple of Solthambā of 11th century dedicated to Mahāvīra.

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Bhadresvar : The Jain temple Jagduśa.

Ambaji : The shrine visited by the Hindus, the Parsis and the Jains—Performance of the *chaula* or hair-cutting ceremony of their children by the Jains here.

Kumbharia : Handsome marble temples of the Jains—Tradition about the construction of Jain fanes to the number of 360 by Vimala Śā—Of the five Jain temples the most important is that of Neminātha Colossal image of Neminātha in the shrine, and many objects of Jain worship—A temple dedicated to Mahāvīra—Various scenes of Jain mythology as in the temple of Vimala Śā at Abu—colossal image of Mahāvīra installed in 1618 A.D., the throne bearing an inscription dated in 1061 A.D.—Temple of Śāntinātha—The ceiling of its hall sculptured with Jain mythological scenes—Temples of Pārśvanātha and Śambhava—1032 A.D. the date of Vimala Śā—Construction of the Jain temples at Kumbharia may be ascribed to the middle of the eleventh century.

Sirohi : Inhabited mostly by the Jains or Śrāvakas—16 Jain temples, the earliest and largest being that of Chāmukhji.

Mirpur : An old Jain temple, spoken of as one dedicated to Godinātha—Three small modern Jain temples containing a few old inscribed Jain images.

Jhadoli : A Jain temple dedicated to Śāntinātha, originally dedicated to Mahāvīra—An inscription-stone recording installation by Śrī-Devachandra Śūri of an image of Riṣabhanātha.

Pindwara : An inscription in the temple of Mahāvīra recording installation of an image of Vardhamāna in Samvat 1665 in the village of Pimdaravādaka, i.e., Pindwara—Deposition in the temple of old brass images found in a Jain temple at Vasantgadh.

Nandia : Temple of Mahāvīra.

Ajari : A Jain temple dedicated to Mahāvīra.

Vasantgadh : A Jain temple—Inscription on a Jain image recording installation of the image of Vasantapura i.e., Vasantgadh in the reign of Kumbhakarṇa in 1450 A.D.—Brass images unearthed and deposited in Mahāvīra's temple at Pindwara.

Digitization by Arya Samaj Charitable Foundation, Chennai

Vasa : The temple of Jagadīśa-Mahādeva, originally a Jain and then converted into a Brahmanic temple.

P. 56-63. INSCRIPTIONS (short abstracts and notes) :

Ramgarh : No. 2126. Recording the name of the person and his relatives who caused the Jain image to be made.

Bijolia : Nos. 2137-2138. Contain the names, and describe the glory, of certain pontiffs of the Digambaras or as therein called, of Sarasvati-gachchha, Balātkāra-gaṇa, Śrī-Mūla saṅgha in the line of the Āchārya Kundakunda. The names of the pontiffs :— (1) Vasantakīrtideva, (2) Viśālakīrtideva, (3) Śubhakīrtideva, (4) Dharmachandradeva, (5) Ratnakīrtideva, (6) Prabhāchandradeva, (7) Padmanandi, and (8) Śubhachandradeva. They are dated in A.D. 1408 and 1426.

No. 2139. Engravings of the names of Bhaṭṭāraka Śrī-Padmanandideva and Bhaṭṭāraka Śrī-Śubhachandradeva.

No. 2141—Inscription incised near the door of the temple of Pārśvanātha.

No. 2143. Incision on a rock of the Jain poem entitled the *Uttama-si (śi)khara Purāṇa* by Siddhasūri.

Chitorgadh : No. 2199. An inscription bearing the name of Śrī Bhavanachandrasūri, dated Sam. 1303.

No. 2204. Dated Sam. 1505—records erection of temples of Śāntinātha called Śrī Aṣṭāpada—Its consecration by Jinasāgarasūri—List of Jain pontiffs of the Kharatara *gachchha.*

Nos. 2205-2209. Records consecration by Śrī-Jinasundarasūri of *ālakas* (probably niches) in the structure called Śrī-Aṣṭāpada (i.e., Śrīṅgāra Chāvdī)

Udaipur : No. 2219. Jain inscription about erection of temple of Mahāvīra, Ambikā, and so forth. Dated in Sam. 1556.

Nos. 2225-2229. Slabs supposed to be connected with the Jain tower at Chitorgarh containing praise of the Jain doctrines.

No. 2236. Inscription recording erection of a *devakulikā* or shrine to Śambhavanātha.

Nagna : No. 2241. Dated in Samvat 1497. Records installation of an image of Kunthunātha.

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No. 2242. Dated Sam. 1486. Records building of a *deva-kulikā* in the temple of Pārśvanātha by Porvādbania.

No. 2243. (a) Installation of the image of Ādinātha by Śrī Mativardhana-sūri of Kharatara *gachchha,* (b) Dated Sam. 1391, (c) Dated Sam. 1350 (insert).

135 (XIV)

Report, do, 1906-1907. Poona, 1907.

P. 4-6. PHOTOS :

Nos. 2713-2716. Jain tower restored, Chitorgarh.

Nos. 2788-2793. Views of Jain temple in Junagarh, Mandor (Jodhpur State).

No. 2808. Wall mouldings of Jain temples, Teori.

Nos. 2833-2839. Views of Jain temple, Osia.

Nos. 2855. View of Jain temple, Kaparda.

Nos. 2884-2889. Views of Jain temple, Juna.

No. 2905. Jain arch, Bhinmal.

P. 7-8. INSCRIPTIONS :

Nos. 2278, 2279. On pillars and slab in Mahāvīra's temple, Mungthala.

Nos. 2283, 2284. From temples of Vimala Śā and Ṭejapāla, Mount Abu.

No. 2302. *Maṇḍapa* of Jain temple, Osia.

Nos. 2319-2322. *Maṇḍapa* of Jain temple, Juna.

Nos. 2334, 2335. On pillar near Jain temple, Bhinmal.

P. 13. Jain temple at Mewasa.

P. 14. Dilwara temple at Abu—Jain tower at Chitorgarh—Jain temples at Kalinjra.

P. 17-18. Articles added to the Victoria Hall Museum at Udaipur, Mewar : (1) a Jain image, (2) a head of a Jain image, (3) Two Jain carvings, etc.

P. 26-43. Mungthala : A Jain temple of the 15th century.

Patnarayan : The doorway of the enclosure of Pāṭnārāyaṇ's temple brought from some Jain temple.

Dilvada : Elaborately carved Jain temples.

Mandor : A Jain temple.

Digitization by Arya Samaj Charitable Foundation, Chennai

Ghatiyala : The temple of Mātāji-kī-sāl originally dedicated to a Jina.

Teori : A Jain temple.

Osia : Jain and Brahmanic legends about a Jain *yati* of the name of Ratan Prabhu—A Jain temple of about the last quarter of the 8th century.

Kaparda : A very high Jain temple.

Juna : Ruins of three Jain temples.

135 (XV)

Report, do, 1907-1908. Poona, 1908.

P. 4-6. PHOTOS :

Nos. 2928-2931.—Jain temple, Nana.

No. 2942.—Pārśvanātha's temple, Beda.

No. 2949.—Jain temple, Beda.

Nos. 2954-2957.—Mahāvīra's temple, Hathundi.

Nos. 2959-2964.—Temple of Mahāvīra, Sevadi.

No. 2974.—Jain temple, Sevadi.

Nos. 2985-2994.—Temple of Pārśvanātha, image of Pārśvanātha, *Chaumukh* temple, *Sameta-śikhara* sculpture, *Sahasrakūṭa* sculpture Śatruñjaya *Paṭṭikā,* Pārśvanātha's sculpture, Ranpur.

Nos. 2997-3000.—Mahāvīra's temple, etc., Ghanerav.

Nos. 3003-3006.—Jain temples, etc., Kumalgarh.

Nos. 3025-3027.—Temple of Ādiśvara, Nadlai.

Nos. 3035-3036.—Temple of Padmaprabhu, Nadol.

P. 7-8. INSCRIPTIONS :

No. 2350.—Mahāvīra's temple, Nana.

Nos. 2352-2353.—Temple of Ādinātha, Belar.

Nos.—2355-2359.—Temple of Mahāvīra, Hathunde.

Nos. 2360-2372.—Temple of Mahāvīra, Sevadi.

No. 2374.—Jain temple, Boiya.

No. 2394.—Pārśvanātha's sculpture in *chaumukh* temple, Ranpur.

No. 2395.—Temple of Mahāvīra, Ghanerav.

Nos. 2398 2405.—Temples of Ādiśvara and Neminātha, Nadlai.

P. 10. CONSERVATION (Bombay, Southern Division).

Jain temples, Belgaum, Belgaum district.

P. 35-59.

Digitization by Arya Samaj Charitable Foundation, Chennai

Sanchor: An inscription in Sanskrit, dated Sam. 1322, recording repair to a *chatuṣkika* in the temple of Mahāvīra by an Osval Bhaṇḍarī named Chhāghāka.

A Jain fane at Sanchor, no longer in existence—Reference in Jinaprabha's *Tīrthakalpa* to a Jain temple, dedicated to Mahāvīra.

Bhinmal: Repairs to the temple of Jagatsvāmī by both the Osvāls Provads—Sūrya worship was common to both the Hindus and Jains in the middle of the 11th century—An inscription dated V.E. 1333, speaks of Pūrṇachandra-Śūri of the Pārāpadra *gachchha,* and records benefaction of 13 *drammas* and 7 *viṁśopakas* for the annual worship of Mahāvīra—Origin of the dissemination of Jainism in Śrīmāla (Bhinmal), as furnished by the Purāṇas—Spread of Jainism narrated in the *Śrīmāla-māhātmya.*

Pali: The Jain temple called Naulākhā containing old images of *Tīrthaṅkaras* with inscriptions dating from V.E. 1144 to 1201.

Nana: Temple of Mahāvīra, supposed to contain an image of that *Tīrthaṅkara* as he was, before he attained to *Kaivalya,* or absolution.

Belar: A Jain temple of Pārśvanātha.

Beda: A Jain temple near the shrine dedicated to Thākur or Viṣṇu—A Jain temple dedicated to Pārśvanātha amongst the ruins known as Junā Bedā, the image of the *Tīrthaṅkara* containing date Samvat 1644.

Bhatund: A carving in a temple in the village, of the figure of a Śiva, seated like a Jina.

Hathundi: A Jain temple possessing an image of Rātā-Mahāvīra, called *Muchhālā,* i.e., one with thick moustaches—A pillar in its *gūḍhamaṇḍapa* bears an inscription dated Samvat 1335.

Sevadi: A temple of Mahāvīra, probably of the 10th century.

Bali: Reference to a Jain *saṅgha* organised by Phulchand Umaji, a native of Kalandari, in the Sirohi State.

Sadadi: An *upāśraya,* built by Tarachand Kabadiya, an Osvāl of the Ray-Kothari-family.

Ranpur: *Chaumukh* temple of Ādinātha—Two other Jain temples in its front—To the Jains it is one of the *pañcha-tīrtha* in Marwar.

Ghanerav: A *pañcha-tīrtha* of the Jains in Marwar.

Digitization by Arya Samaj Charitable Foundation, Chennai

135 (XVI)

Report, do, 1908-1909. Poona, 1909.

P. 5-6.

Nadol, Nadlai: Two of the Jain *pañchatīrthas* in Marwar.

Sanderav: A Jain temple.

Korta: Jain temples reported as existing.

Jalor: Two Jain temples on the fort.

P. 7-9. PHOTOS:

No. 3172.—Figure of Jina on ceiling of two-storeyed Jain cave temple, Aihole.

Nos. 3199 3201.—Triple-shrined Jain temple near Virūpākṣa, etc., Aihole.

Nos. 3218-3221.—Jain caves, etc., Aihole.

No. 3223.—Two leaves of an old ms. from a Bikaner Jain *bhāṇḍāra,* Bombay.

Nos. 3230-3232.—Temple of Pārśvanātha, etc., Barkana.

No. 3233.—Jain temple in front of Rampol on fort, Chitorgarh.

Nos. 3239-3242.—Temple of Pārśvanātha, etc., Sanderav.

Nos. 3243-3248.—Temples of Riṣabhadeva, Śāntinātha, Mahāvīra-śvāmi, etc., Korta.

No. 3251.—View of Jain temple, Paladi.

No. 3254.—Temple of Śāntinātha, Thamli.

Nos. 3264-3266.—*Chaumukh* temple, etc., Jalor.

Nos. 3268-3269.—Temple of Kumārapāla, etc., Jalor.

No. 3278.—Ruined Jain temple, etc., Nal-Gudha.

No. 3290.—Girnar Jain temple, Junagadh.

P. 9-10. INSCRIPTIONS:

No. 2428.—Jain temple, Barkana.

Nos. 2438-2442.—Jain temple, Sanderav.

No. 2476.—Jain temple opposite Virūpākṣa temple, Aihole.

PROTECTED MONUMENTS:

Panch Mahals district. P. 18. No. 10. The fort of Pavagad and the ruined Hindu and Jain temples on the top, Champanir, Halol.

Dharwar district. P. 20. No. 11. Old Jain temple in fort, Hangal.

Digitization by Arya Samaj Charitable Foundation, Chennai

No. 25. The Jain *basti,* Lakkundi, Gadag.
P. 35. Jain cave, Aihole.
P. 36-56.
Kailwada: Two Jain and two Vaiṣṇava temples.

Kumalgadh: The temple of Māmādeva originally a Jain fane, and afterwards in V.S. 1515-16 (A.D. 1458-1459) decorated by Rāṇā Kumbha with Brahmanic images—The Jain temple of Pittaliadeva—An inscribed sculpture, dated in V. S. 1516, recording construction of the pedestal of Yugādideva, i.e., Riṣabhadeva in the temple of Samavasarana—Many other temples, mostly Jain.

Nadlai: Jain temples of the place—The fort-hill called Jaykal sacred to the Jains—Jain temple, within the fort, dedicated to Ādinātha—inscription on the seat of the image, dated in V.S. 1686, refers to the installation of the image of Ādinātha by Vijayasiṁhasūri of the Tapāgachchha—The temple originally erected by Samprati, (supposed grandson of Aśoka), the hero of Jain traditions and legends—A temple dedicated to Neminātha (Jadvaji)—A temple dedicated to Ādiśvara, originally to Mahāvīra.

Nadol: One of the *pañchatīrthas* of the Marwar Jains—Of the Jain temples in Nadol the chief one dedicated to Padmaprabha.

Barkana: One of the *pañchatīrthas* with the Jains in Marwar and Guzarat—A temple of Pārśvanātha—Sculptures in the shrine porch peculiar to Jain mythology.

Sanderav: Original seat of the Shanderaka *gachchha* founded Yaśobhadrasūri—The temple of Mahāvīra.

Korta: Temples of Śāntinātha (14th cent.) Rikhabdeva (Riṣabhadeva), and Mahāvīra.

Jalor: The *topkhānā,* originally a mosque, built of materials from the Hindu temple Sindhurājeśvara, and the Jain temples dedicated to the *Tīrthaṅkara* Ādinātha, Mahāvīra and Pārśvanātha.

Two Jain temples and a mosque on the fort.

135 (XVII)

Report, do, 1909-1910. Poona, 1910.
P. 5. Kekind: Jain temple of about the 15th cent.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 7-11. PHOTOS :

Nos. 3355-3358.—Jain temple at Mission, Pattadakal.

Nos. 3414-3419.—Jain temples in fort, etc., Belgaum.

No. 3475.—Temple of Pārśvanātha, Bairat.

No. 3499.—Jain pillar, Siv-dungar.

No. 3548-3550.—Temple of Pārśvanātha, etc., Phalodi.

No. 3562-3563.—Temple of Pārśvanātha, Kekind.

P. 11-12. INSCRIPTIONS :

No. 2499.—Below Jain images, 10 in number, Badami.

No. 2506.—Temple of Pārśvanātha, Bairat.

Nos. 2509-2513.—On pillars in temple of Jin-mātā, Jinmata.

No. 2526.—In the temple of Pārśvanātha, Kekind.

P. 21. Khajaraha : Ādinātha temple in possession of Jaīn community.

PROTECTED MONUMENTS :

P. 24. Belgaum district : No. 2. Old Jain temple etc., Belgaum Fort, Belgaum.

No. 3. Old Jain temple, Belgaum Fort, Belgaum.

No. 12. Ratta inscription of Śaka 1009 and 1043 in a Jain temple in the village, Konnur, Gokak.

No. 14. Ratta inscription dated Śaka 1127 in an old Jain *basti,* Kalloli, Gokak.

No. 26. Jain temple of Mukteśvara, Wakkund, Sampgaon.

Kanara district : No. 8. The Jain *basti* of Pārśvanātha, Bilgi, Siddapur.

No. 15. The temple of Vardhamānasvāmi, Nagarbastikeri or Gersappa, Honavar.

Nos. 25, 26. Pārśvanātha *basti* and Śānteśvara *basti,* Bhatkal, (Petha).

No. 29. Chandranātha Deva *basti,* Hadvalli, Bhatkal (Petha).

Panch Mahals district : No. 2. Ruined Jain temples in the old town of Champaner, Champaner, Halol.

P. 39-62.

Mirpur-Khas : Absurdity in accepting the idols discovered at *stūpa* at the place to be Jain images—Jain images are always nude to the waist, and, in the case of Digambara Jains, nude altogether.

Digitization by Arya Samaj Charitable Foundation, Chennai

Pattadakal : Jain temples.

Badami : An important group of Jain caves—Probable retirement of the Rāṣṭrakūṭ king Amoghavarṣa I (cir. A.D. 850), a devout Jain, to Badami to spend the latter part of his life near the Jain cave of about 200 years old at the time.

Junagadh : Buddhist caves of the 2nd or 3rd century and Jain temples of the 13th century.

Bairat : The temple of Pārśvanātha, in possession of the Sarāogis or Digambara Jains.

Amer : Three Śaiva temples, originally Jain—Figures of Jinas found carved in parts of *Lāl-Śāh-kā-mandar*.

Sanganer : The Jain temple called *Singhījī-kā-mandar*, supposed to be of the 11th century—Images of the *Tīrthaṅkaras* in the temple are all nude—It is now a Sarāogi temple.

Chatsu : A fortified temple on the hill called Sivdungar, originally a Sarāogi fane, now appropriated to Śiva worship—A Jain *chhatrī* at the northern extremity of the temple enclosure.

Jin-mata : The temple of Jin-mātā, was an image of a *Tīrthaṅkara* near its shrine door.

Lohagar : Reference to the origin of the Maheśarī, one of the well-known *bania* classes of Rajputana, in the *Itihāsa Kalpadruma*.

Khandela : Objects of antiquity in the place are : (1) the temple of Khandeśvara Mahāvīra, (2) a Sarāogi temple, (3) Munjī-kā-Mandar, and (4) some old wells.

Ajmer : An inscription dated 1051 V.E. engraved on the image of a Jina found at Bayana in the Bharatpur State records that the image was under the instructions of Surasena of apparently the Vāgaṭa-*Saṅgha* by the three brothers, Simhaika, Yasoraja and Nounaika.

Phalodi : A temple of Pārśvanātha, and another of Brahmāni—story about the image of Pārśvanātha.

Medta : 12 Jain temples.

135 (XVIII)

Report, do, 1910-1911. Poona, 1911.

P. . Old Jain temples on the Pāvāgada fort, near Champanir.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 16. PHOTOS :

No. 3660.—Sculpture of Nandīśvara-dvīpa in Jain temple, Rupnagar.

No. 3669.—Group of sculptures in Jain temple, Arai.

No. 3670.—*Toraṇa* in same, Arai.

No. 3674.—Temple of Pārśvanātha, Barlu.

No. 3675.—Back view of *śikhara* of same, Barlu.

Nos. 3677-3678.—Jain temple, Unstra.

Nos. 3680-3682.—Jain temple, Surpura.

Nos. 3683-3684.—Jain temple, Nadsar.

No. 3688.—Temple of Rikhabdevjī.

No. 3699.—Jain sculpture, Khed.

P. 18. INSCRIPTIONS :

Nos. 2557-2558.—On pillars in Jain temple, Surpura.

No. 2559.—Near the shrine-door of Jain temple, Nadsar.

Nos. 2563-2564.—On beams of Jain temple, Jasol.

Nos. 2566-2571.—Temple of Rikhabdevjī, Nagar.

Nos. 2572-2573.—Temples of Pārśvanātha and Śāntinātha, Nagar.

P. 28. Chota Kailasa, a cave temple of Western India, is a Jain structure.

Pp. 36-45.

Kekind : A Jain temple of Pārśvanātha, originally dedicated to Vidi—Image of the *Tīrthaṅkara* is dated Sam. 1230.

Rupnagar : Sculptures of Nandīśvaradvīpa in a Sarāogi temple—Three inscribed memorial pillars.

Nosal : Temple of Ānandī Mātā. She is the tutelary goddess of Lavādiyās, a *khāmp* of the Khandelval Sarāogis and of the Chitalangiyās, a *Khāmp* of the Māhesaris.

Arai, or Arami : Discovery of old Jain sculptures of about the 12th century, belonging to the Digambara sect.

135(XIX)

Report, do, 1911-1912. Poona, 1912.

P. 3. *Yati* or Jain priest at Mandal in Mevar, in possession of unique portraits of Col. James Tod, the famous Historian of Rajputana.

Digitization by Arya Samaj Charitable Foundation, Chennai

Pp. 11-15, 57-58.

Pavagadh : A hill sacred to both the Hindus and the Jains—A number of Jain temples on the plateau surrounding the peak—A group of Jain cells—Temples dedicated to Chandraprabha and Supārśva—The Jains notorious for painting and whitewashing their temples.

Tankai : Brahmanical, and interesting and elaborately carved Jain caves—The Jain divinity Ambā converted into a Hindu goddess.

P. 23. PHOTO :

No. 3754.—Jain temple in Bavan Deri, Champanir.

P. 31. ACQUISITIONS :

Junagadh Museum.—One broken head of a Jain idol found from Uparkot or Girnar etc.

Rajputana Museum, Ajmer.—(1) Barli inscription of the 3rd ceentury B.C. The words "Virāya Bhagavat[e]" are contained in it, and thus it is certain that it originally belonged to some Jain temple, (2) Images of Śāntinātha, Ādinātha, etc.

P. 37. Jain temples at Ghori—Three Jain temples at Bhodesar—A Jain temple at Virawah.

Pp. 42-43. CONSERVATION :

Inscription slabs in Ankuśeśvara temple, in the Jain *basti,* etc., —Saundatti, Parasgad, Belgaum.

Temple of Pārśvanātha—Bilgi, Siddapur, Kanara.

Chaturmukha *basti,* Jain temple, Nameśvarasvāmi temple—Nagarbastikeri, Karwar, Kanara.

Pp. 53-56.

Barlu : A Jain temple dedicated to Pārśvanātha.

Unstra : A ruined Jain temple, probably of the 13th century.

Surpura : An image of a *tīrthaṅkara* in the centre of the shrine-door of the temple of Mātā, originally dedicated to Neminātha.

Nadsar : An unusual Jain temple reminding one of a Muhammadan mosque.

Jasol : A Hindu temple and a Jain one, called Dādā-Devā.

Nagar : Three Jain temples—(1) one dedicated to Nākodā Pārśvanātha, built by the Panch, (2) one to Riṣabhadeva, built by a woman called Lāsībāī of the Osvāl caste, (3) and another to Śāntinātha by Malasah Seth of the Patwa family from Jaselmer.

Khed : Trace of a Jain monument,

Digitization by Arya Samaj Charitable Foundation, Chennai

135 (XX)

Report, do, 1912-1913. Poona, 1913.

Pp. 5, 30. Two broken Jain images found in excavation work in connection with the drainage work in the Kasba Peth of the Poona city—Muhammadan devastation of the Jain temples containing the images along with the Hindu temples of Puṇeśvara and Nārāyaṇeśvara, converted into *dargāhs.*

Pp. 19-20. PHOTOS :

No. 3862.—Rajputana Museum, sculptures of Pārśvanātha, Śiva and Lokulīśa,—Ajmer.

Nos. 3902-3903.—Jain temple, Kohala.

P. 26. ACQUISITIONS :

Watson Museum, Rajkot.—*Pāliāsan* (seat for an idol) with the letters पल्लीवाल ज्ञातीय etc., etc., (Pallival Jnātiya).

P. 35. PROTECTED MONUMENTS (Bijapur district) :

The Jain and Vaiṣṇava caves, Badami—The Jain temple of Meguti Aihole, Hungund—The twow storied Jain temple and cave on hill under Meguti, Aihole, Hungund.

P. 41. CONSERVATION :

Jain and Nameśvara Svāmi temples, Nagarbastikeri, Honavar, Kanara—Pārśvanātha *Basti,* Bilgi, Siddapur, Kanara.

P. 47. CONSERVATION (Rajputana) :

Dilwara Jain temples on Mount Abu—Ādinātha's temple—Vastupāla's temple.

Pp. 49-50. INSCRIPTION Reports :

Jain temple at Gori—Three Jain temples at Bhodesar—Temple at Virawah.

P. 52. WORK proposed :

Repairing the roofing of the Jain temple, Deogaon, Belgaum, etc.

Pp. 55-57.

Mori : Supposed Jain temples—Close resemblance of the image of Lakulīśa, the last incarnation of Śiva, to that of a *tīrthaṇkara.*

Kohala : Two Jain temples popularly known as Sās-Vāu.

Digitization by Arya Samaj Charitable Foundation, Chennai

135 (XXI)

Report, do, 1913-1914. Poona, 1914.

P. 9. CONSERVATION (Hyderabad) :

The famous caves of Ellora—a group in one place, of the Buddhist, Brāhmaṇinal and Jain sects.

P. 21. PHOTOS :

No. 4181.—Jain temple, Pattadkal.

P. 22. INSCRIPTIONS :

No. 2643.—On a stone near Jain temple, Baro.

P. 33. MONUMENTS PROTECTED :

The Jain temple included in the Mission area about $\frac{1}{4}$th of a mile from the village on the west, Pattadkal, Badami.

P. 35. AGREEMENTS made with owners :

Old Jain temple in Fort, Hangal—The Jain *basti* and Maskin Bhavi, Lakkundi—Pārśvanātha *basti,* Bhatkal—Santeśvara *basti,* Bhatkal—Chandranātha Deva *basti;* Bhatkal.

P. 38. CONSERVATION :

Jain temple, Degam, Sampgaon, Belgaum.

P. 50. Eastern Nara.—Jain temple at Gori, built in Samvat 1432 (A.D. 1375-76)—Jain temples at Bhodesar—Temple at Virawah, said to have been founded in A.D. 456 by Jeso Parmaro of Barmer.

Pp. 60-63.

Bhilsa : A *Tah-Khanah,* a chamber supported on pillars originally belonging to a Hindu or Jain temple.

Gyaraspur : Temple of Bajramath figures of *tīrthaṅkaras* in its shrines—Probability of the Jains having brought materials from Hindu temples to form the triple-shrined temple for installing images of their *tīrthaṅkaras*—Temple of Malade—an image of a *tīrthaṅkara* in its sanctum, and other nude images and a colossal figure of a standing Jina.

135(XXII)

Report, do, 1914-1915. Bombay, 1915.

P. 4. Reference to a beautiful old wood-carving of Vādi Pārśvanātha temple at Pattan in the Kadi division, Baroda State.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 7. Devki-Vansol: Excavation of the ruins of a Jain temple at this village.

Pp. 10-14.

Bodesar: Four Jain temples, and comment on their repairs.

Mount Abu: Dilwara temples, and comment on their repairs.

Pp. 22-24. PHOTOS:

Nos. 4229-4230.—Jain temple (Balabhai Nathubhai), Ahmadabad.

Nos. 4231-4232.—Jain temples, Ahmadabad.

No. 4338.—Pārśvanātha temple Achalgad, Sirohi State.

P. 27. INSCRIPTIONS:

Nos. 2716-2717.—On slabs in the Pārśvanātha *basti*.

Pp. 33-35. ACQUISITIONS:

Watson Museum, Rajkot.—16 inscriptions from the Jain temples of the Śatruñjaya hill near Palitana, etc.

Rajputana Museum, Ajmer.—9 dated Jain images—3 dated Jain images of Ādinātha, Sumatinātha and Pārśvanātha—Fragment of a small Digambara Jain image—Fragment of an inscribed Digambara Jain image—Part of an inscribed Digambara Jain image of Chandraprabhu—Inscribed Jain images of Sumatinātha and Śreyāmśanātha—3 Digambara Jain images, two bearing inscriptions and one without—An inscription dated Sam. 1157, of the time of Parmara Prince Chāmuṇḍarāja, and found in a Jain temple at Arthuna—Etc.

Pp. 41-44. PROTECTED MONUMENTS:

Jain cave, Tringalvadi, Igatpuri.

Jain temple of Meguti, Aiholli, Hungund.

Two-storied Jain temple, etc., Aiholli, Hungund.

Mena Basti (Jain cave), Aiholli, Hungund.

Large Jain images, Adargunchi, Hubli.

P. 45. AGREEMENTS made with owners:

Ratta inscription in a Jain temple in the village of Konnur.

Two Jain temples at Belgaum.

P. 50. Repairs to the Dharmanātheśvara temple, Indore.

P. 69. Probability of change of faith of the Kadamba king Harivarman from Jain to Brahmanical sometime between the 5th and 8th years of his reign.

Digitization by Arya Samaj Charitable Foundation, Chennai

Pp. 76-80. CONSERVATION COMMENTARY :

Jain temples at Dilwara, Mount Abu, Sirohi State : The Vimala Śā temple—The upper temple of Vastupāla-Tejapāla.

The monuments at Achalgadh : A Jain temple of Pārśvanātha—Isolated portions of an original Jain temple.

135 (XXIII)

Report, do, 1915-1916. Bombay, 1916.

P. 4. Reference to the restoration of the Jain tower on Chitorgarh or *Chhota Kirtham.*

P. 25. ACQUISITIONS :

Watson Museum, Rajkot.—A manuscript of *Śrāddha-Dinakritya* by Jain Acharya Devendra Suri, pages 1-7, complete—etc.

P. 28. PROTECTED MONUMENTS :

Large Jain image, Adargunchi, Hubli, Dharwar District—etc.

Pp. 30 31. AGREEMENTS EXECUTED :

Dharwar : Jain temple at Lakkundi, Gadag *tāluq,* etc.

Belgaum : Jain temple of Mukteśvara at Wakkund, Sampgaon *tāluq*—Two dated inscriptions in the old Jain temple at Saundatti, Parasgad *tāluq*—An old and typical Jain temple in the jungle with fine carving at Nundgad, Khanapur *tāluq* etc.

Kanara : Pārśvanātheśvara *basti* and Śānteśvara *basti* at Bhatkal in the same Peta—Chandranātha Deva *basti* at Hadvalli, Peta Bhatkal, etc.

P. 42. INSCRIPTION REPORTS :

Eastern Nara.—Jain temple at Gori—Two Jain temples at Bhodesar—Temple at Virawah—etc.

P. 47. WORKS PROPOSED :

Jain temple in Missionary compound, Pattadkal, Bijapur district.

P. 69. CONSERVATION COMMENT :

The great image of Riṣabha, known as "Bavan Gaj" at Barwani, Central India.

135 (XXIV)

Report, do, 1916-1917. Bombay, 1917.

Pp. 14-16. PHOTOS :

Digitization by Arya Samaj Charitable Foundation, Chennai

No. 4529.—Jain temples, etc., Taranga hill, Mahi-Kantha.
No. 4583.—Temple of Rikhabadev, etc., Kolar, Sirohi State.
No. 4584.—Temple of Mahāvīra, etc., Paladi, Sirohi State.
No. 4585.—Temple of Pārśvanātha, etc., Uthaman, Sirohi State.
No. 4595.—Temple of Neminātha etc., Jiraval, Sirohi State.
Pp. 17-18. INSCRIPTIONS :
Nos. 2740-2741.—On pillar etc. of the temple of Sambhavanātha, Kojra.

No. 2744.—On the lintel of the Jain temple, Balda.
Nos. 2745-2751.—On pillars, etc. of the temple of Mahāvīra, Paladi.

Nos. 2752-2754.—On pillars, etc., of the temple of Śāntinātha, Vagir.

Nos. 2755-2756.—Temple of Pārśvanātha, near the image in shrine and on the lintel of shrine doorway, Uthman.

Nos. 2773-2780.—Temple of Neminātha, on a jamb, etc., Jiraval.
Nos. 2788-2791.—Temple of Mahāvīra, on a pillar, etc., Varman.
P. 33. CONSERVATION :
Jain temple in the Mission compound, Pattadkal, Badamī, Bijapur.
P. 44. INSCRIPTION REPORTS :
Eastern Nara.—Jain temple at Gori—Jain temples at Bodeswar—Temple at Virawah.
P. 46. WORKS PROPOSED (Special repairs) :
Jain temple in the Commissariat store-yard, Belgaum.
Pp. 55-57. CONSERVTION COMMENT :
Badami : Sureli temple (Jain).
Dilwara (Abu) : Vimala Śā's temple—Tejpāla's temple.
Pp. 59-72. EXPLORATION :
Or (Ur of maps) : Jain temple, now dedicated to Pārśvanātha—Its former dedication was to Mahāvīra.

Nitora : The shrine of Sūrya and the temple of Pārśvanātha.
Kojra : The Jain temple dedicated to Sambhavanātha.
Bamanvarji : A temple dedicated to Mahāvīra, called Bamanvarji, belonging probably to the 14th or 15th century—A Śiva *liṅga* in this sanctum dedicated to Jain worship.

Digitization by Arya Samaj Charitable Foundation, Chennai

Balda: A Jain temple of the 14th or 15th century—The shrine contains an image of Mahāvīra installed in V. 1697.

Kolar: Temple of Ādinātha—Images bearing dedicatory inscriptions, 18th or 19th century of the Vikrama era-Pictorial representation of a legend, probably from the life of a Jain *tīrthaṅkara*.

Paladi: Temple of Mahāvīra—Images of *tīrthaṅkaras*—A Chahamana inscription recording the gradual encroachment of the Chahamanas of Marvar into the territory of the Paramaras of Abu in the beginning of the 13th century A.D.

Vagin: Two Jain temples, one consecrated to Ādinātha and the other to Śāntinātha.

Uthaman: A Jain temple with an inscription.

Las: Two Jain temples.

Kalandri: A Jain temple at Javal dedicated to Mahāvīra, of perhaps the 14th century.

Udrat: Discovery of an image of a *tīrthaṅkara*, showing evidence of the existence of a Jain temple in the place.

Jiraval: A Jain temple with inscriptions of the 14th century—contains an image of Nemināth—The temple was originally consecrated to Pārśvanātha.

Varman: A Jain temple dedicated to Mahāvīra.

135 (XXV)

Report, do, 1917-1918, Bombay, 1918.

Pp. 7-8, 26. CONSERVATION:

Kolhapur: Group of Jain temples now appropriated by Hindu gods.

Dilwara: Temple of Ādinātha and Vastupāla-Tejapāla.

P. 12. DRAWINGS:

Nos. 1394-1395.—Plan of Jain temples, Nos. 1 and 2, Belgaum.

P. 13. PHOTOS:

No. 4693.—Jain images (broken) near Rama temple, Panala, Kolhapur State.

P. 20. AGREEMENTS:

Jain temple at Adhargunchi, Hubli, Dharwar.

P. 22. CONSERVATION:

Digitization by Arya Samaj Charitable Foundation, Chennai

Jain temple in the Mission compound, Pattadkal, Badami, Bijapur.

Pp. 28-31. INSPECTION REPORTS :

Bijapur (Bagalkot Subdivision) : Jain temple in the Missionary compound at Pattadkal.

Kanara : Chaturmukh *basti* in Nagarbastikeri or Gersappa—Vardhamāna Svāmi temple, Gersappa, and 3 inscription stones in it—Vīrabhadra temple, Nagarbastikeri, Gersappa.

Nasrat Canals : Jain temple at Gori, built in Sam. 1432 (1375-76 A.D.)—Jain temples at Bhodesar.

P. 33. WORKS PROPOSED :

No. 11.—Jain temples in the Fort, Belgaum.

135 (XXVI)

Report, do, 1918-1919. Bombay, 1920.

P. 18. PHOTOS :

No. 4863.—Jain temple, Gwalior.

No. 4873.—Jain images in front of old fort, Jaso, Baghelkhand.

P. 22. ACQUISITIONS :

Rajputana Museum, Ajmer.—Head of a marble Jain image found in the enclosure of the Adhai-din-ki Jhonpuri at Ajmer.

P. 26. PROTECTED MONUMENTS :

No. 35.—Old Jain temple in fort, Hangal, Dharwar.

Pp. 29-31. CONSERVATION :

No. 2.—Old Jain temples outside Commissariat Store yard, Belgaum.

No. 3.—Old Jain temple in the corner of Commissariat Store yard, Belgaum.

No. 4.—Jain temple behind the German prisoner's mess, Belgaum.

No. 9.—Jain temple in the Missionaries' compound at Pattadkal, Badami, Bijapur.

No. 37—Jain *basti* temple at Lakundi, Gadag, Dharwar.

No. 56.—Jain temple at Gersappa, Honawar, Kanara.

No. 57.—Vardhamāna Svāmi temple at Gersappa, Honawar, Kanara.

Digitization by Arya Samaj Charitable Foundation, Chennai

No. 58.—Vīrabhadra temple at Gersappa, Honawar, Kanara.

P. 38. INSPECTION REPORT:

Indus left bank division—Jain temple at Gori—Jain temple at Bodeswar—Temple at Virawah.

P. 46-47. Fort of Umarkot: A fragment of a Sanskrit inscription, dated Sam. 1563 (1506 A.D.), bearing names of Thakkura Shetasimha (Kshetra-Simha) and *tīrthaṅkara* Ajitanātha.

Pp. 60-64. EXPLORATIONS:

Jaso, Baghelkhand: Jain images.

Sohagpur: Jain images showing existence of Jain temples.

Un: Two divisions of the temples at Un—(1) the Hindu temples, and (2) the Jain temples—Jain images discovered near the Chaubara Dera, a mediæval Hindu temple—Erection of one of the images by Ratanakirti (Ratnakīrtti), a Jain *āchārya*—A large Jain temple also called Chaubara Dera—In its sanctum stand two Digambara Jain images, one of which is dated in V.S. 13 (? 24)—Another Jain temple, called Goaleśvara, containing three huge Digambara Jain images—Reference to the huge image of Riṣabhadeva at Khajaraha and Girnar.

ILLUSTRATIONS:

Plate 14. Jain images in front of old palace, Jaso.

135(XXVII)

Report, do, 1919,1920. Bombay, 1921.

P. 20. DRAWINGS:

Nos. 1451-1452.—Plan of two Jain temples, Kohala.

No. 1455.—Plans of Bada Jain Mandir, Sandhara.

No. 1456.—Plan of Chhota Jain Mandir, Sandhara.

No. 1458.—Jain Mandir of Tamboli Sandhara.

Pp. 20-23. PHOTOGRAPHS:

No. 4927.—Metal Jain image and doorway of shrine, in Barton Museum, Bhavnagar.

No. 4928.—Jain stele, in Barton Museum, Bhavanagar.

No. 4929.—Jain Viśva-Chakra on a stone slab, in Barton Museum, Bhavnagar.

Nos. 4991-4992.—Jain temples, Pāvāgarh, Panch Mahal.

Nos. 4993.—Ruined Jain temple, Pāvāgarh, Panch Mahal.

Digitization by Arya Samaj Charitable Foundation, Chennai

No. 5038.—Ukha Mandir, broken Jain image in court yard, Bayana, Bharatpur.

No. 5067.—Large Jain image, Bhanpura, Indore.

Nos. 5085-5088.—Jain temples, Kethuli, Indore.

Nos. 5089-5090.—Jain temples, Kohala, Indore.

Nos. 5099-5101.—Jain temple, Kukdeswar, Indore.

No. 5108.—Jain temple, Mori, Indore.

Nos. 5110-5111.—Jain temple, Mori, Indore.

Nos. 5125-5128.—Baḍa Jain temple, Sandhara, Indore.

Nos. 5129-5130.—Chota Jain temple, Sandhara, Indore.

No. 5137.—Jain temple, Vanadia, Indore.

Nos. 5142-5145.—Jain temple, Vaikheda, Jaora.

P. 33. ACQUISITION :

Rajputana Museum, Ajmer : A Digambara Jain image of Śāntideva,, Budha Peshkar.

Pp. 39-41. CONSERVATION :

No. 2.—Old Jain temple outside commissariat storeyard, Belgaum.

No. 3.—Old Jain temple in corner of the commissariat storeyard, Belgaum.

No. 4.—Jain temple behind the German prisoner's mess, Belgaum.

No. 54.—Jain *basti,* Lakundi, Gadag, Dharwar.

No. No. 65.—Temple of Vardhamāna Svāmi, Nagarbastikeri or Gersappa, Honnavar, Kanara.

No. 72.—Vardhamāna Svāmi to the south of King's seat, Sonda, Sirsi, Kanara.

Pp. 75-109. EXPLORATION :

Sholapur (temple of Mallikārjuna) : Small chambers for storing manuscripts or utensils made of precious metals.

Bhatkal : Temples of the place adapted from the types of the Jain *bastis* at Mudabidri—Two principal Jain temples :—(1) Jattapa Naik Chandranātheśvara *basti,* and (2) Pārśvanātheśvara *basti*—The Bhatkal temples built in the 16th century by the Chiefs of Sonda or Sundha.

Digitization by Arya Samaj Charitable Foundation, Chennai

Kothadi, or Kothri: The Jain temple known as *Jainabhañjana-Javareśvara-Rāma,* probably of the 14th century.

Pura Gilana: At one time in possession of an ancient Jain temple of the 11th or 12th century—One door-jamb of the temple and some Jain images are left at present.

Kohala: Two Jain temples known as *Sāsbahu-ki-mandir* erected sometime in the 16th or 17th century—Images of Mahāvīra, Vardhamāna and two other images of Pārśvanātha in one of the temples—The other temple used for worship.

Champur: A colossal figure of a Jain *Tīrthaṅkara,* a Digambara image.

Pandhara: Jain temple called *Tamboli-kā mandir*—Temple of Ādinātha—Both temples belong to the Digambaras—Another Jain temple dedicated to Ādinātha also belongs to the Digambaras.

Kethuli, or Ketholi: A Jain temple—The *maṇḍapa* of this temple is a well-filled museum of Jain iconography—Figures of Mahāvīra and standing Digambara Jinas—In the sanctum are Jain images which belong to the Digambara sect—Image of Pārśvanātha, the presiding deity of the temple.

Kukdesvar: Temple of Pārśvanātha—Several modern Jain figures in the interior of the sanctum.

Jharda: Two images of female Jain deities under a tree inside the village.

Depalpur: A huge Jain temple, in the village of Vanadiya, built during the reign of the Khilji Sultans of Malwa—The image of Ādinātha, dedicated in V.E. 1548 (1492-93 A.D.) the principal figure in the temple.

Vaikheda: A mediæval Jain temple, now dedicated to the worship of Pārśvanātha—A stone door-frame belonging to a Jain temple —A figurine of a seated Jina—An inscription in characters of the 12th century A.D. recording the name of the merchant Rāmadeva, the illustrious Gaṇi of the Śrīmāla sect—Figure of a seated Jina in meditation on a throne.

Digitization by Arya Samaj Charitable Foundation, Chennai

Temple of Pataini Devi: The lintel bears three niches each containing the figure of a Jina—A mediæval image of a female deity with figures of Jinas.

ILLUSTRATIONS IN THE REPORT:

Plate No. 11.—Porch of Jain temple No. 2, Kohala.
Plate No. 12.—Door of Jain temple, No. 1, Kohala.
Plate No. 14.—Door of shrine, Bada Jain temple, Sandhara.
No. 15.—Bas-relief on lintels, Bada Jain temple, Sandhara.
No. 16.—Pillar, Tamboli's temple, Sandhara.
No. 17.—Jain temples nos. 1, 10, 11, Kethuli.
No. 18.—Gateway of Jain temple, No. 11, Kethuli.
No. 19.—Jain temple, Mori; Door of Jain temple, Mori.
No. 20.—Jain temple, Kukdesvara.
No. 22.—Jain colossus near Bhanpura.
No. 23.—Panel of Jain temple No. 1, Kethuli.
No. 24.—Door of Jain temple, Vaikheda; Jain temple, Vanedia.
No. 26.—Temple of Pataini Devi, Mohar.

135 (XXVIII)

Report, do, 1920-1921. Bombay, 1922.

P. 2, 116.—Discovery of Jain images during the excavation of the plinth of a house at Naroli, Bharatpur State.

P. 16-19. PHOTOGRAPHS:

No. 5187—Jain temple, Ghotan, Ahmednagar.

Nos. 5238-5239.—Jain temple converted into Hindu temple, Hallur, Bijapur.

Nos. 5245-5377.—Jain images, Bayana, Bharatpur.

Nos. 5432-5433.—Jain image lying on hill, Bijawara, Indore State.

P. 27. ACQUISITIONS: Rajputana Museum, Ajmer:—A pillar with four-seated Jain images on its four sides—A pedestal of Jain image.

P. 42.—INSPECTION REPORT: Iudus left bank division—Jain temple at Gori.

P. 47. WORKS PROPOSED:

No. 140.—Repairs to the old Jain temples, Deogaon, Belgaum.
No. 169.—Repairs to the Jain *basti*, Lakundi, Dharwar.

Digitization by Arya Samaj Charitable Foundation, Chennai

Pp. 65-123. EXPLORATION :

Ahmedabad : Pillars and carved stones, in the compound wall of the tomb of Malik Shaban at Rakhiyal, taken from some Jain or Hindu temples.

Ghotan : Temple of Bali, probably Jain, appropriated later on to the use of Hindu deities.

Sohagpur : Jain images in the Thakur's *gadhi*.

Bijawada : Ruins of a very large Jain temple, probably erected during the 10th or 11th century A.D. at Bandarpekhna hills—Its foundations dug up to provide materials for a new Śaiva temple—The ruins consists of slabs of stones and three Digambara images—Vijeśvara temple entirely built of stones obtained from the ruins of the Jain temple—Images of the Digambara sect built into the walls of the temple.

Rajor : The *garbhagriha* of an ancient temple containing a Jain image and an image of Viṣṇu or Sūrya.

Sundarsi : Temples containing many fragments of Śaiva and Jain images.

Bihar : Hindu or Jain materials used in the erection of a *masjid* during the reign of Sultan Mahmud I of Malwa in 844 A.H. (1440 A.D.

Kotra : Reference to a headless Jain image in the Gazetteer of Rajgadh.

Naroli ; Ten inscribed Jain images discovered, all dedicated on the same date V.S. 1193 (A.D. 1130).

Hallur : An old Jain temple, locally called "Melgudi", and worshipped as a Śaiva temple for sometime, probably built during the time when the Digambara Jains were inhabiting the place in about 11th century A.D.

Velapur : A Jain temple of Chalukya type, dedicated to Pārśvanātha, in the centre of the village known as Sarkarwada.

ILLUSTRATIONS IN THE REPORT :

No. 8 (b) Jain temple, Hallur.
No. 28 (a) Jain colossus, Bijawad.
No. 33 (a) Jain image from Naroli.

Digitization by Arya Samaj Charitable Foundation, Chennai

136(I)

Annual Report of the Provincial Museum Committee, Lucknow, for the year ending 31st March, 1890.

Pp. 3-4. Excavations of the great Jain temples buried under the Kaṅkāli Ṭīlā at Mathura—Discovery to the east of the large Śvetāmbara temple, of a brick *stūpa,* and to the west, of another large temple belonging to the Digambara sect—Yielding of 80 images of Jain *Tīrthaṅkaras* —Reference to some inscriptions proving the correctness of the Jain tradition with respect to the early existence of six divisions of monks, not traced before—These inscriptions settle the antiquity of the doctrine allowing women to become ascetics, as recorded in the Śvetāmbara scriptures.

136 (II)

Report, do, for the year ending 31st March, 1891.

P. 4. The Jains of the Indo-Scythic period at Mathura used for their sculptures materials from an older temple—There was a Jain temple in Mathura before B. C. 150.

In Samvat 78 was set up a statue of *Tīrthaṅkara* Aranātha.

Reference to a donative inscription, dated Samvat 1080, proving that some ancient temples were used by the Jains during the greater part of the eleventh century.

136 (III)

Report, do, for the year ending 31st March, 1892.

P. 3. An erect Digambara statue of Jina Aranātha, found in one of the old disused stone quarries on the left of the road running beneath the Naubat-khānā, the first recorded instance of a Jain statue ever having been found at Fatehpur-Sikri and it is open to conjecture how an image belonging to this sect came there.

136 (IV)

Report, do, for the year ending 31st March, 1895.

P. 3. A beautiful sculptured image of Mahāvīranātha, the 24th *Tīrthaṅkara* of the Jains, dated Samvat 1238 or A.D. 1180.

Digitization by Arya Samaj Charitable Foundation, Chennai

136 (V)

Report, do, for the year ending 31st March, 1914.

P. 2. Three Jain figures—one representing Neminātha and the other Pārśvanātha; the third is of a standing nude Jina without a symbol.

136 (VI)

Report, do, for the year ending 31st March, 1915.

P. 3. Two statues in alabaster or black marble representing Suvidhinātha and Neminātha, the 9th and 22nd *Tīrthaṅkaras* of the Jains—Both standing nude and flanked by a *chowrie*-bearer—Their respective symbols of a crab and a conch-shell on the pedestals which bear short votive inscriptions in Sanskrit language and Devanāgari characters according to which the images were consecrated in V.S. 1208 (A.D. 1151) on Thursday, the 5th day of the bright half of Āṣāḍha.

136 (VII)

Report, do, for the year ending 31st March, 1922. Allahabad, 1922.

P. 3. Reference to a brass statuette representing a Yakshi (?) of the Jain pantheon with a child on her left arm and seated in an easy posture over a standing lion.

Reference to a brass statuette of Pārśvanātha seated in meditation under the canopy of a seven-headed cobra. The date of its consecration is Samvat 1471 Śrāvaṇa.

137 (I)

Report of the Archæological Survey to the Government of Madras, Bangalore, 21st May, 1891; No 210.

Pp. 1, 3. At village Jayankoṇḍacholapuram in the Udaiyārpalaiyām taluk of the Trichinopoly district, sketches of Jain images made as available at the village and notes taken of the traditional history—Two Jain images known as Ammanasvāmi (or, "naked God") —Vellālas once Jains, persecuted by Brāhmaṇas—Their escape from the hands of the latter in disguise as cowherds.

Digitization by Arya Samaj Charitable Foundation, Chennai

137 (II)

Report, do, dated Bangalore, 24th June, 1897, No. 103.

P. 1. Kistna district, *Guḍivāḍa* : Sketches made of the fine Jain image in the temple—A monolithic pillar with four Jain figures grouped around, and a triple umbrella over each.

P. 2. Coimbatore district, Erode *tāluq,* Vijayamangalam : A Jain temple in the village.

P. 3. A curious Jain column discovered at Bezwada.

P. 4. DRAWINGS :

No. 1285| Ceiling panels in a Jain temple, Vijayamangalam, Erode *tāluq,* Coimbatore district.

Pp. 5-6. Répalle *tāluq,* Buddhani and Peravali : Jain *dibba* in the villages.

137 (III)

Report, do, dated Bangalore, 10th May, 1892, No. 210.

P. 4. DRAWINGS :

No. 1328. Plan and two Jain images, Adipattalagar temple, Magaral, Chingleput district.

137 (IV)

Report, do, dated Bangalore, 30th June, 1896, Nos. 757, 758.

P. 4. DRAWINGS :

No. 1383. Jain figure in the second *prākāra,* Kamakṣiamman temple, Conjeeveram.

No. 1394. Jain figure on the road to Great Conjeeveram, Ekambreśvara-svāmi temple, Conjeeveram.

137 (V)

Report, do, dated Bangalore, 23rd June, 1898, No. 140.

P. 2. Tinnevelley district, Kallugumalai, with rock-cuttings on the hill.

137 (VI)

Report do, dated Bangalore, 1st July, 1899, No. 171.

Digitization by Arya Samaj Charitable Foundation, Chennai

Extensive Jain sculptures.

P. 4. DRAWINGS :

Nos. 1406-1410. Jain images on the hill at Kallugumalai, Tinnevelley district.

137 (VII)

Report, do, Bangalore, 29th June, 1900, No. 271.

P. 6. DRAWINGS :

Nos. 364-371. As under Drawings in No. 137 (VI).

137 (VII) a

Report, do, Bangalore, 29th June, 1901, No. 258.

P. 9. PHOTOGRAPHS :

No. 374. Rock-cut Jain image on the top of the hill at Kallugumalai, Tinnevelley district.

137(VII) b

Report, do, Bangalore, 28th June, 1902, No. 215.

P. 3. Jain temple at Anjanageri is a noteworthy specimen—Contains a long inscription and some carved Jain sculptures.

P. 4. A stone built Jain temple of Śāntināthasvāmi with a front maṇḍapam of four pillars—Description of the temple and its architecture—The principal image with attending Yakṣi and Yakṣini—An inscription dated A.D. 1544.

P. 15. NOTES ON SURVEY :

1. Field no. 306.—A temple of Jain style completely destroyed.

2. Field no. 413.—A temple in Jain style with thick massive pillars and gopuram.

P. 38. Basadi or Basti—A Jain temple.

137 (VIII)

Annual Report of the Archæological Survey of Madras and Coorg, 1902-03. Madras, 1903.

P. 4. Jain image from Vellur.

Digitization by Arya Samaj Charitable Foundation, Chennai

137(IX)

Report, do, Madras and Coorg, 1903-04. Madras, 1904.

P. 9. Jain temples, 14th Century:

Gangatti temple, near Kamalapur.

Group of six Jain temples south of Śrī Pampāpathi temple.

Jain temple, Danavulapad, Proddatur, Cuddapah district.

Pp. 26-30. Cuddapah district, Jammalamadugu *tāluk*—Discovery of important Jain statues at Danavulapad on the bank of the Penner river 5 miles below Jammalamadugu.

ILLUSTRATIONS IN THE REPORT:

(1) Colossal statue of *Tīrthaṅkara* in the shrine of the buried Jain temple, (2) Danavulapad—Ground plan of the buried Jain temple, Danavulapad.

P. 36. Jain temple with some fine old brass images at Pennukonda, Anantapur dist.

Pp. 38-40. Cuddapah district, Proddatur *tāluk*. Antiquities of Chilamkur—The two temples at the place seem to be survivals of the Jain period.

P. 52. South Arcot district, Tindivanam *tāluk*. Twenty-four Jain figures carved on a hill called "Tirunathar Kunru", near Ginjee.

P. 57. Trichinopoly district, Trichinolopoly *tāluk*. Temple at Tiruppallathurai—Two Jain statues buried waist deep, near Pattavaithalai.

P. 58. Trichinopoly district, Perambalur *tāluk*. The square tank at Valikandapuram has a Jain or Buddhist appearance.

P. 82. Two underground large Jain images near Pattavaithalai.

P. 91-92. MONUMENTS SELECTED FOR CONSERVATION.

Cuddapah district, Siddhavattum *tāluk*. The old temple of Siddheśvaraśvāmi at Jothi.

P. 94. PHOTO:

No. 602. A Jain image, Danavulapad.

137 (X)

Report, do, Madras and Coorg, 1904-05. Madras, 1905.

CONSERVATION:

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 3-4. North Arcot district. The Jain cave temple—Malabar district. The Jain temple at Palghat.

P. 15. Ganagitti Jain temple.

P. 17. Jain temples at Hampi.

Pp. 20-21. Notice of the existence of a Jain temple near Palghat.

Pp. 37-38. Cuddapah district. Extent of remains of an old Jain temple discovered at Danavulapad.

P. 47. MONUMENTS SELECTED FOR CONSERVATION :

No. 2.—The Jain temple at Danavulapad, Cuddapah district.

No. 33.—The Jain temple at Guruvayankeri, South Canara district.

P. 48. ADDITIONAL LIST OF CONSERVATIONS :

No. 52.—The Jain images at Arappakkam, Chingleput district.

No. 67.—The Jain figures in the rock at Ginjee, South Arcot district.

No. 68.—The Jain temple at Chittamur, South Arcot district.

Pp. 51-55. PHOTOS :

No. 686.—South-East view of Ganagitti Jain temple, Hampi, Bellary district.

No. 687.—North-west view of Ganagitti Jain temple, Hampi, Bellary District.

No. 688.—South-east view of *dīpastambham,* Hampi, Bellary District.

Nos. 690-92.—East, South-west and North-west views of Jain temple at Hemakutam, Bellary district.

Nos. 734-5.—South east view of Buried Jain temple, Danavulapad, Cuddapah Dist.

No. 736.—Inscriptions at Buried Jain temple, Cuddapah district.

No. 737.—Ornamented sculptures Pani Vattam, Buried Jain temple, Cuddapah dist.

No. 738.—Hanuman, Buried Jain temple, Cuddapah district.

No. 739.—Sculptures in front of main shrine, Buried Jain temple, Cuddapah district.

Nos. 741-2.—Views of two sculptured stones in front of Buried Jain temple, Cuddapah district,

Digitization by Arya Samaj Charitable Foundation, Chennai

No. 743.—Portion of a figure, Buried Jain temple, Cuddapah district.

No. 744.—Sitting posture of a lion, do.

No. 745.—Portion of a Jain *Tīrthaṅkara,* Buried Jain temple Cuddapah dist.

No. 746.—Sculptured base, Buried Jain temple, Cuddapah district.

Nos. 747 750.—Inscriptions at the Buried Jain temple, Cuddapah dist.

Nos. 751-752.—Sculptured pedestal at the Buried Jain temple, Cuddapah District.

No. 811.—Ancient tombs of Jain priests in the burial ground at Mudbidri, Mangalore, South Canara District.

Nos. 812-814.—South-east view of Hosabasti, Chandranātha Deva Jain temple, do.

137 (XI)

Annual Progress Report of the Archœological Survey, Southern Circle, 1905-06. Madras, 1906

P. 3. Excavation of the buried Jain shrines at Danavulapad.

CONSERVATION :

P. 9. The Jain temple at Vijayamangalam, Erode *tāluk,* Coimbatore district.

P. 10. The Jain sculptures and inscriptions at Vallimalai, Chittoor *tāluk,* North Arcot district—The Jain *basti,* sculptures in the Raja's palace and tombs of the Jain priests, Mudbidri, Mangalore *tāluk,* South Canara district—A Jain statue known as Gumteśvara Dev, and the Jain *basti* known as Chaturmukha, Karakal, Udipi *tāluk,* South Canara discrict.

137 (XII)

Report, do, 1906-07. Madras, 1907.

CONSERVATION :

Pp. 19-20. Jain temple, Sultan's Battery, Wynud *tāluk,* Malabar district—The old Jain *basti,* sculptures in the Raja's palace, tombs of Jain priests, and the great *stambha* Halcangadi, Mudbidri, Mangalore *tāluk,* South Canara district—A Jain temple at Karakal, Udipi *tāluk,* South Canara district,

Digitization by Arya Samaj Charitable Foundation, Chennai

137 (XIII)

Report, do, 1907-08. Madras, 1908.

Pp. 10-17. *Ganagitti* Jain temples—Jain temples on the rock above the Hampi village—The Jain temples at Danavulapad—The Jain temple at Vijayamangalam—The Jain temples at Sultan's Battery.

P. 28. CONDITION OF MONUMENTS:

No. 151. Group of Jain figures at Kalugumalai, Sankaranayinar Koyel, Tinnevelley district.

137 (XIV)

Report, do, 1908-09. Madras, 1909.

Pp. 10-11. Jain residence at Rāmatīrtham near Vizianagram—Existence of Jain remains on the hills Budhikonda and Durgakonda—Jain images on the hill Gurubaktakonda.

P. 15. Bellary district. Vijayanagar—Groups of six Jain temples on rock south of Sri Pampapati temple.

Ganigītti Jain temple near Kamalapur.

P. 17. Cuddapah dist. Danavulapad—Jain temple.

Coimbatore dist. Erode *tāluk,* Vijayamangalam—Jain temple.

P. 18. South Canara district.

Mangalore *tāluk,* Mudakodu, the Jain *basti.*

Tombs of Jain priests.

Venur, a Jain figure.

Udipi *tāluk,* Karkal, a Jain statue known as Gumteśvaradeo.

A Jain temple known as Chaturmukha *basti.*

Uppinangadi *tāluk,* Guruvayankerri, the Jain temple and stambha.

Malabar district. Wynaad *tāluk,* Sultan's Batttery, Jain temple.

P. 20. Trichinopoly district. Jayankondacholapuram, the Jain statues.

Digitization by Arya Samaj Charitable Foundation, Chennai

Pp. 26-33. CONDITIONS OF MONUMENTS:

No. 100.—Jain temple at Vijayamangalam, Erode, Coimbatore distt.

No. 110.—Jain sculpture & inscription in the hill, Vallimalai, Chitor, North Arcot district.

No. 141.—(1) The old Jain *bastis.* (2) Sculptured wooden pillars in the Rājāh's palace, Kriṣṇagiri, Mangalore, South Canara district.

No. 143.—A Jain figure at Venur, Mangalore, South Canara dist.

No. 144.—Jain statue Gumteśvaradev at Karkal, Udipi, South Canara district.

No. 147.—Jain temple and *stambha* at Guruvayankerri, Uppanangudi, South Canara district.

No. 194.—Jain temple at Tirupaddikunram, Conjeeveram, Chingleput district.

No. 281.—Jain cave at Yanamalai, Madras, Madura district

No. 308.—Jain statues at Gangaikondacholapuram, Udaiyarpalaiyan, Trichinopoly district.

No. 313.—Jain ruins at Mahadanapuram, Kulittalai, Trichinopoli district.

No. 336—Group of Jain figures at Kalugumalai, Ottapidaram, Tinnevelley district.

P. 39. PHOTOS:

No. 1927.—View of the ruined brick shrine of the top of the Bodikonda, Rāmatīrtham, Vizagapatam.

No. 1930.—View of the natural cave and two Jain statues lying side by side, Rāmatīrtham, Vizagapatam.

P. 42.

No. 2009.—View of sculptured panel of seated image from a *Kalungula,* Pathalapati Trichinopoly.

137 (XV)

Report, do, 1909-10. Madras, 1910.

P. 5. Jain temples above the Hampi village, Bellary district.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 6. Jain temple on a hill on the north of the Cheppagiri village, Bellary district.

P. 19. Trichinopoly district. Virapatti Jain image in a field at Annavasal on the left side of the road from Trichinopoly to Pudukkottai—Vellanur Jain image in a field on the right side of the road.

Madura district. Yanamalai Narasimhasvami temple, Jain sculptures.

P. 21. Vizagapatam district, Rāmatīrtham monastery. A Jain image and several carved stones—Supposed occupation of the site by an extensive colony of Jains.

P. 38. CONSERVATION :

No. 10.—Jain temple opposite Sita Saravar. Hampi, Vijayanagar, Hospet *tāluk,* Bellary district.

No. 23.—Repairs to Jain temple, Danavulapad, Jammalamandugu *tāluk,* Cuddapah district.

P. 42.—Repairs to Jain statue, Jayankondacholapuram,, Udaiyarpalaiyam, Trichinopoly.

CONSERVATION :

Pp. 47 48.—Jain temple, 14th century.

No. 55. —Group of seven Jain temples on rock south of Sripampāpathi temple, Vizianagar, Hospet *tāluk,* Bellary district.

No. 56. Ganigitti Jain temple near Kamalapur, Vizianagar, Hospet *tāluk,* Bellary district.

CONDITION OF ANCIENT MONUMENTS :

P. 57. No. 8.—Jain temple, Danavulapad, Jammalamadugu *tāluk,* Cuddapah district.

P. 61. No. 3.—Jain temple, Vijayamangalam, Erode *tāluk,* Coimbatore district.

P. 64. No. 1.—Jain temples :—(1) The old Jain *bastis,* (2) Sculptured wooden pillars in Rajah's palace, (3) Tombs of Jain priests, Mudbidri, Mangalore *tāluk,* South Canara district.

P. 66. No. 38.—A Jain figure, Venor, Bangalore *tāluk,* South Canara district.

Digitization by Arya Samaj Charitable Foundation, Chennai

No. 39.—State of Gumteśvaradev, Karkala, Udipi *tāluk,* South Canara district.

No. 40.—Chaturmukha *basti,* Karkal, Udipi *tāluk,* South Canara district.

No. 42.—Jain temple and stambha, Guruvayankeri, Uppinangadi *tāluk,* South Canara district.

No. 45.—Jain temple, Sultan's Battery, Wynud *tāluk,* Malabar district.

P. 67. No. 9.—Jain sculptures and inscriptions, Vallimalai, Chittoore, North Arcot district.

P. 74. No. 59.—Jain temple, Tirupaddikunram, Conjeveram *tāluk,* Chingleput district.

P. 88. No. 89.—Jain statues, Jayankondacholapuram, Udaiyarpalaiyam, Trichinopoly district.

P. 89.—Jain ruins, Mahadhanapuram, Kutillalai *tāluk,* Trichinopoly district.

P. 93. No. 1.—Jain cave etc., Yanamalai, Madura.

P. 98. No. 15.—Rock-cut temple on the hill group of jain figures, Kalugu-Chelamuthu temple, Kalugumalai, Ottapidaram, Tinnevelley district.

Pp. 101-111. PHOTOS.

No.	Description.	Village.	District.	Age
2054	Seated Jain image, Gurubhaktakonda	Ramtirtham.	Vizagapatam.	Jain
2056	Three sculptured panels, Bodhikonda.	Do.	Do.	Hindu & Jain
2058	Standing Jain image, Durgakonda.	Do.	Do.	Jain
2083	Standing Jain image, Gurubhaktakonda.	Do.	Do.	Do.
2084	Seated Jain image, Gurubhaktakonda.	Do.	Do.	Do.
2085-6	Seated Jain images, Bodhikonda	Do.	Do.	Do.
2088	Standing Jain image from Durgakonda.	Do.	Do.	Do.
2089	Seated Jain image from Durgakonda.	Do.	Do.	Do.
2090	Standing Jain image from Durgakonda.	Do.	Do.	Do.

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2109	Varthamānasvāmi temple (south-east view)	Tirupati-kunram.	Chingle-put.	Do.
2110	Do. (south view)	Do.	Do.	Do.
2111-2	Thriloganāthasvāmi temple (north-east and east view)	Do.	Do.	Do.
2131	Jain image in a garden	Annavasal.	Padukkotai State.	Do.
2132	Jain image in a field	Vellanore	Trichinopoly.	Do.
2153-4	Jain temple (north-east and east view)	Ratnagiri	Aanantapur	Do.
2155	Jain figure	Do.	Do.	Do.
2161	Image of Pārśvanāthasvāmi	Do.	Do.	Do.
2162	Image of Padmavati Amman	Do.	Do.	Do.
2198	Jain image	Lepakshi	Anantapur.	Ancient Hindu.
2244	Jain temple	Cheppagiri	Bellary.	Dravidian.

137 (XVI)

Report, do, 1910-11. Madras, 1911.

P. 2. Sultan's Battery, Wynaad—Once occupied by the Jains.

P. 3. Kaveripatnam—Once a seat of the Jains.

P. 14. The Durga Konda—Remains at the place originally Buddhist, subsequently occupied by the Jains—Existence of several Jain slab images.

P. 29. Jain temple, Vijayamangalam—Has special carvings and shows semblance in every respect to Hindu shrines.

Pp. 30-31. Jain images from the Jain temple at Sultan's Battery brought down to Calicut—Traditionally the images were smashed by Tippu Sultan, and after his departure the priests collected the fragments and buried them.

P. 32. The Jain temple of Chandranātha svāmi ,Palghat, built by Doddapayappa Bhattar, has figures of Jain *Tīrthaṅkaras*—A finely carved Jain seated image near the temple.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 41. Fort Gingee—Rock-sculptures of twenty-four Jain *Tīrthaṅkaras.*

P. 44. Brahmapurīśvara temple, Shiyali—Sambandhar and decline of Jainism.

CONSERVATION :

P. 80. No. 114.—Jain temple, Chippagiri, Alur *tāluk,* Bellary dist.

No. 118.—Jain temple, Vijayamangalam, Erode *tāluk,* Coimbatore district.

P. 82. No. 127.—Ancient Jain temple, Palghat, Palghat *tāluk,* Malabar district.

P. 84. No. 154.—Jain sculptures and inscriptions, Vallimalai, Chittoor district.

No. 158.—Jain rock-cut caves, etc., Tirumalai, Polur *tāluk,* North Arcot district.

P. 86. No. 185.—Old Jain *basti,* etc., Mudbidri, Mangalore *tāluk,* South Canara district.

No. 186.—Jain statue and three *bastis,* Venur, Mangalore *tāluk,* South Canara district.

No. 187.—Gumteśvara Devi, Karkal, Udipi *tāluk,* South Canara district.

No. 188.—Chandramukha *basti,* Karkal, Udipi *tāluk,* South Canara district.

No. 190.—Jain temple, Guruvayankeri, Uppinangadi *tāluk,* South Canara district.

P. 94. No. 239.—Jain images, Arapakam, Chingleput *tāluk,* Chingleput district.

P. 96. No. 264.—Jain temple, Triparatikunram, Conjeeveram *tāluk,* Chingleput district.

P. 102. No. 299.—Jain image in Annavasal, Virupatty, Trichinopoly *tāluk,* Trichinopoly district.

No. 300.—Jain image, Vellanoor, Trichinopoly *tāluk,* Trichinopoly district.

No. 306.—Jain statues, Jayankoṇḍasholapuram, Udaiyārpālayam *tāluk,* Trichinopoly district.

P. 106. No. 329.—Jain cave inscriptions, Yanamalai, Madura *tāluk,* Madura district.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 108. No. 349.—Jain sculpture, Kuppulanatham, Tirumangalam *tāluk*, Madura district.

P. 118. No. 416.—Jain temple, south of Pampapathi temple, Hampi, Hospet *tāluk*, Bellary district.

PHOTOS :

No.		Description.	Village	District.	Age.
P. 120	2275	Jain images	Sultan's Battery	Malabar	Jain
	2276-7	Jain figures	Do.	Do.	Do.
	2279	Jain temple	Palghat	Do.	Do.
	2280	Images & Naga stones in the Jain temple	Do.	Do.	Do.
P. 123	2340	23 *Tirthaṅkaras* at Tirunathankannu	Gingee	South Arcot	Do.

137(XVII)

Report, do, 1911-12. Madras, 1912.

P. 6. Periapatnam—Discovery of Jain sculptures buried in certain parts of the place.

Bezwada Museum—Jain sculptures in the compound of the building.

P. 31. CONSERVATION :

Jain statues Jayangondasholapuram, Udayarpalayam *tāluk*.

P. 49. PHOTO :

No. 2820.—Rock-cut Jain sculptures in the Fort, Rayadrug, Bellary district.

137 (XVIII)

Report, do, 1912-13. Madras, 1913.

P. 7. PHOTOGRAPHIC NEGATIVES :

No.	Jain Art and Architecture.
C-1	A group of Jain temples, Hampi, Bellary dist.
C-2	A Jain image (sitting posture), Vilivakkam, Chingleput dist.
C-3	A Jain image Do Bezwada Museum, Kistna dist.
C-4	Rock-cut Jain sculptures in the fort, Rayadrug, Bellary dist.
C-5	Stone pillars with sculptures on all four sides, Bezwada, Kistna dist.

Digitization by Arya Samaj Charitable Foundation, Chennai

C-6 Fragments of Jain images discovered near the Sultan's Battery, Wynaad, Malabar dist.

C-7 Foot & armless Jain figure discovered near the Sultan's Battery, Wynaad, Malabar dist.

C-8 Another view of Jain figure discovered near the Sultan's Battery, Wynaad, Malabar dist.

C-9 South-east view of the Jain temple, Palghat, Malabar dist.

C-10 Images & Naga stones in the Jain temple, Palghat, Malabar dist.

C-11 The 24 *Tīrthaṅkaras* near the Fort, Gingee, South Arcot dist.

CONSERVATION :

P. 29. No. 38.—Jain temples south of Pampapathi temple, Hampi, Hospet *tāluk*, Bellary district.

P. 42. Bellary district, Rayadrug taluk.

Rayadrug—Jain antiquities, known locally as "Rosa Siddha's hermitage".

P. 46. Bellary district, Hospet *tāluk*. Ganagitti temple, a Jain structure.

P. 52. ANCIENT MONUMENTS :

1. Group of small Jain temples, south of Pampapati temple.

25. Jain temple on hill side.

P. 58. Anantapur district, Kalyandrug *tāluk*.

Kambaduru—Two deserted Jain temples and a variety of objects having Jain influence.

137 (XIX)

Report, do, 1913-14. Madras, 1914.

New monuments included in the standard list of ancient monuments.

P. 4-6.

Group of small Jain temples, South of Pampāpati temple at Hampi, Hospet, Bellary dist.

Jain temple on hill side at Hampi, Hospet, Bellary dist.

Twenty-four Jain figures, etc., at Sirukadambur, Gingee, South Arcot dist.

Jain statues, etc., at Mettuppatti, Nilakottai, Madura dist.

Jain statues, etc., at Kolikkudi, Madura, Madura dist.

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Jain statues, etc., at Kilvalavu, Melur, Madura dist.

Jain sculptures, etc., at Uttamapalayam, Periakulam, Madura dist.

MONUMENTS DELETED FROM THE LIST OF ANCIENT MONUMENTS.

P. 8. Jain temple, Chippagiri, Alur, Bellary.

P. 11-13. PHOTO NEGATIVES :

C. 34. Different views of Chandranātha, Nemiśvara, Chaturmukha Sānteśvara, Gummateśvara & Jain temples, etc., at Mudabidri, Karkal, Venur, Guruvayankeri, South Canara dist.

1. 28. Landscape view from near Gummateśvara Jain temple, Venur, South Canara.

CONSERVATION :

Pp. 28, 33. No. 80—Jain temple, Vijaimangalam, Erode *tāluk,* Coimbatore dist.

P. 39-41. South Canara district :

Mudabidri : Great Chandranātha temple, old Jain tombs, and the Choutar's palace.

Karkal : Colossal Jain statue known locally as Gumṭa Rāj, Chaturmukha temple and the Great *stambha* at *Hateangadi.*

Venur : Statue of Gommaṭeśvara or Gumṭa Rāya, and Santeśvara temple.

Guruvayankeri : Two Jain temples dedicated to Santiśvara and and Chandranātha and a Jain *mānastambha.*

Mangalore : Mangala Devi temple, built in a style peculiar to both Jain and Hindu temples on the West coast.

137 (XX)

Report, do, 1914-15. Madras, 1915.

P. 2. TREASURE TROVE :

No. 8. A stone Jain image, etc., Molagavalli, Alur *tāluk,* Bellary district.

P. 6. Jain antiquities discovered in the Ramnad and Madura districts.

P. 8. PHOTO NEGATIVE :

Digitization by Arya Samaj Charitable Foundation, Chennai

No. C. 97.—Stone image of a Jain saint, Hulibidu, Bellary district.

ARCHÆOLOGICAL WORKS PROPOSED TO BE UNDERTAKEN :

Pp. 14-15.

No. 43.—Jain temple, Vijayamangalam, Coimbatore district.

No. 66.—Jain temple, Tirumalai, North Arcot district.

Pp. 22-24. CONSERVATION :

No. 57.—Jain temple on Hemakutam rock, Tambrahalli, Hospet *tāluk,* Bellary district.

No. 65.—Jain temple, Sultan's Battery, Wynaad *tāluk,* Malabar district.

No. 68.—Tombs of the Jain priests, Mudabidri, Karkal *tāluk,* South Canara district.

No. 69.—Gumtarāya statue, Karkal *tāluk,* South Canara district.

No. 71.—Jain temple, Vijayamangalam, Erode *tāluk,* Coimbatore district.

P. 37.—Worship of snakes among the Jains of Southern India—Group of Naga-kals found in Jain temples in South Canara—Custom of offering snake stones among the Jains in South Canara.

No. 80. Jain temple, Vijiamangalam, Erode *tāluk,* Coimbatore district.

No. 146. Jain temple, Tirumalai, Polur *tāluk,* North Arcot dist.

137(XXI)

Report, do, 1916-17. Madras, 1917.

P. 6. PHOTO NEGATIVES :

No. C. 98.—Jain temple on a rock near the river, Hampi, Bellary dist.

No. C. 99.—Ganagitti Jain temple, Hampi, Bellary district.

No. C. 100—Jain figures in the village, Vengunram, North Arcot dist.

No. C. 101.— Do. Do.

No. C. 102.— Do. Do.

No. C. 103.—Boulder with Jain figures, Tirrakkol, Do.

P. 31. Barabar shrines hewn during Asoka's reign either by the Jains or Buddhists,

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 37-38. Antiquities in Coorg. Jain temples discovered at Mulur—Three stone built Jain temples at Mulur in Nanjarajpatna.

ARCHÆOLOGICAL WORKS PROPOSED TO BE UNDERTAKEN :

Pp. 9-10.

No. 32.—Ganigitti Jain temple, Hampi, Bellary district.

No. 33.—Jain temple south of Pampapathi temple, Hampi, Bellary dist.

No. 36.—Jain temples, Danavulapad, Cuddapah district.

No. 40.—Jain temple, Sultan's Battery, Malabar dist.

No. 78.—Jain rock-cut caves, etc., Tirumalai, North Arcot district.

Pp. 14, 17. CONSERVATION :

No. 38.—Jain temple No. 3 on Hemakutam rock, Hampi, Hospet *tāluq*, Bellary district.

No. 69.—Jain temple, Sultan's Battery, Wynaad *tāluq*, Malabar dist.

137 (XXII)

Report, do, 1917-18. Madras, 1918.

P. 6. PHOTO NEGATIVES :

Jain art and architecture.

P. 5. Photographs of interesting Jain antiquities at Suai.

No. C. 104.—Jain figure, Tenkarai, Tinnevelly district.

No. C.105.—Jain stone image, Danavulupad, Cuddapah district.

P. 10—ARCHÆOLOGICAL WORKS PROPOSED TO BE UNDERTAKEN.

Vide No. 137 (xxi) above, under WORKS PROPOSED No. 36 and CONSERVATION No.. 69

No. 33. Remains of buried Jain temple, Danavulpad, Cuddapah dist.

No. 43. Jain temple, Sultan's Battery, Malabar dist.

Pp. 14-16, 18. CONSERVATION :

Vide No. 137 (XXI) above, under WORKS PROPOSED and CONSERVATION.

No. 32 —Ganagitti Jain temple, Hampi, Hospet *tāluq*, Bellary dist.

No. 33 —Jain temple on Hemakutam rock, Do. Do.

No. 48 —Buried Jain temple, Danavulapad, Jammalamadugú, Cuddapah.

Digitization by Arya Samaj Charitable Foundation, Chennai

No. 53 —Jain temple, Sultan's Battery, Wynaad *tāluq*, Malabar dist.
No. 104—Jain rock-cut caves, etc., Tirumalai, Polur *tāluk*, North Arcot district.

P. 23. Jains executed by Sāntaliṅga (15th century).

137 (XXIII)

Report, do, 1918-19. Madras, 1919.

P. 7. PHOTO-NEGATIVES:

Jain art and architecture.

No. C. 106—Jain figure at the second entrance of the Śiva temple, Tiruvalanjuli, Tanjore district.
No. C. 107—Rock carvings of twelve Jain saints, Sirukadambur, South Arcot district.

P. 10-11. ARCHÆOLOGICAL WORKS PROPOSED TO BE UNDERTAKEN

Vide 137 (xxi), under WORKS PROPOSED and CONSERVATION Nos. 38 & 69.

No. 53 —Jain temples at Hemakutam hill, Hampi, Bellary district.
No. 57 —Jain temple, Mettupudur, Coimbatore district.
No. 62 —Jain temple, Sultan's Battery, Malabar district.
No. 100—Jain images, Tirakkol, North Arcot district.

Pp. 15, 18. CONSERVATION:

Vide 137 (xxi) under WORKS PROPOSED Nos. 36, 40 & 78.

No. 49—Jain temple, Danavulapad, Jammalamadugu *tāluq*, Cuddaph district.
No. 57—Jain temple, Sultan's Battery, Wynaad *tāluq*, Malabar dist.
No. 102—Jain temple, Tirumalai, Polur *tāluq*, North Arcot district.

P. 20. Pallavas, either foreigners, or became Jains or Buddhists.

P. 21. Indian builders or sculptors of the 7th century or thereabouts engaged exclusively in erecting Jain and Buddhist monuments.

P. 23. The Pallava king Mahendravarman I, first a Jain, afterwards Śaiva under the influence of Appar or Tirunāvukkaraiyar.

P. 24. Jainism and Buddhism flourished side by side in the 7th century A.D.—Some of the Pallava kings either Jains or Buddhists,

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P. 25. Destruction of the Jain monastery at Pātaliputtiram, a seat of Jain learning in South Arcot district, by Mahendravarman I—Erection of a Śiva temple on the spot—As a Jain he is also said to have persecuted the Śaivas and the Saint Appar in particular—Hiuen Tsiang's statement showing that the Buddhists, Nirgranthas (Digambara Jains), etc., escaped persecution.

137 (XXIV)

Report, do, 1919-20. Madras, 1920.

P. 4. New monument. Jain temple with inscriptions, etc., Hampi ruins, Hospet *tāluq*.

P. 7. PHOTO-NEGATIVES :

Jain art and architecture.

No. C-108—Main entrance of the Jain temple, Mettupudur, Coimbatore district.

No. C-109—General view of the Jain temple, Mettupudur, Coimbatore dist.

No. C-110—Broken Jain image in the compound of the Bhimeśvara temple, Draksarama, Godāvari district.

P. 11. ARCHÆOLOGICAL WORKS TO BE UNDERTAKEN.

No. 35—Ganagitti Jain temple, Hampi, Bellary district.

No. 52—Jain temple on hill side close to Viṣṇu temple, Hampi, Bellary district.

Pp. 16, 18, 19, 20, 22. CONSERVATION :

Vide 137 (xxi) under Conservation, Nos. 38, 69.

No. 31—Jain temple near the elephant stables at Hampi, Hospet, Bellary dist.

No. 44—Group of Jain temples on Hemakutam hill at Hampi, Hospet, Bellary dist.

No. 63—Jain temple at Danavulapad, Jammalamadugu, Cuddapah dist.

No. 73—Jain temple at Sultan's Battery, Wynaad, Malabar district.

No. 82—Jain temple at Mettupudur, Erode, Coimbatore dist.

No. 122—Jain images in the Jain temple at Tirrakol, Wandiwash, North Arcot dist.

P. 33. Hampi ruins. A ruined Jain temple containing inscriptions in a field at the back of the elephant stables.

Digitization by Arya Samaj Charitable Foundation, Chennai

137 (XXV)

Report, do, 1920-21. Madras, 1921.

P. 5. PHOTO-NEGATIVES:

Jain art and architecture.

No. C. 111—Kathale (Jain) temple, Barkur, South Kanara district.

No. C. 112—Chandraprabha *Tīrthaṅkara,* Tiruparatikunram, Chingleput district.

No. C. 113—Trilokanatha Jain temple, Tiruparatikunram, Chingleput district.

No. C. 114—Jain image of Trilokanātha temple, Tiruparatikunram, Chingleput district.

Pp. 9-11. CONSERVATION WORKS PROPOSED:

No. 73—Jain temple at Sultan's Battery, Wynaad, Malabar district.

No. 87—Seventeen Jain tombs, Mudabidri, S. Kanara district.

No. 88—Jain statue of Gummateśvara, Karkal, S. Kanara district.

No. 114—Jain image in Annavasal, Virappati, Trichinopoly district.

No. 132—Jain temple, Tirumalai, North Arcot district.

No. 149—Three Jain temples, Mallur, Coorg district.

Pp. 14-19. CONSERVATION WORKS DONE:

No. 28—Jain temples on the Hemakutam hill at Hampi, Hospet, Bellary district.

No. 40—Ganigitti Jain temple at Hampi, Hospet, Bellary district

No. 44—Jain temple on hill side, close to Viṣṇu temple at Hampi, Hospet, Bellary district.

No. 66—Jain temple at Mettupudur, Erode, Coimbatore district.

No. 71—Jain temple at Sultan's Battery, Wynaad, Malabar district.

No. 80—Great Chandranātha temple at Mudabidri, Uppinangadi, S. Kanara district.

No. 81—Two Jain temples, Śānteśvara & Chandranātha at Guruvayankeri, Uppinangadi, S. Kanara district.

Pp. 25-26. Bārkūr. Ruined Jain monuments in the village—Members of the Humcha family were Jains—Conversion from Jainism to Brahmanism of the Hoysala King Viṣṇuvardhana—Jains extirpated throughout the province of Bārkūr in about 1608—No Jains living

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there now—Three small groups of Jain monuments, the best of these known as the Kathale Basti.

138 (l)

Progress Report of the Archæological Survey, North-Western Provinces and Oudh circle. 1892-3. Roorkee, 1893.

Pp. 11-12. Marwar State :

At Pālī, the city of Marwar, a vast Jain temple known as Naulakha—The temple was built by Alhana Deva in Samvat 1218. It has cloisters containing small images of the *Tīrthaṅkaras.*

Nadola : Handsome Jain temple dedicated to Mahāvīranātha —At Jhālōr close to Sūrajpole, South of Jodhpur, are the remains of a temple of Pārśvanātha with an inscription of Chandragupta, dated Samvat 80.

Pp. 12-14. Sirohi State.

Mount Abu. Ancient Jain temples—Within the Achalgarh fort are two Jain temples, one dedicated to Vriṣabhanātha and the other to Pārśvanātha.

Dailwārā : Jain temples at or near Dailwārā—Temples erected in honour of Vriṣabhanātha and Neminātha—The former built by Vimala Sāh, a Jain merchant of Anahilvād, in Sam. 1088 (A.D. 1032), the latter built by the two brothers Vastupāla and Tejahpāla in Samvat 1287 (A.D. 1231).

Ajārī : Ruins of beautifully carved Mahāvīranātha temple, with an inscription of Sam. 1185.

Pp. 14-21. Mewār State.

Udaypur : The temple built by Rānā Jagat Singh II in A.D. 1734 preserves all the main characteristics of the ancient Jain temples of Mewār.

Ahar : A beautiful Jain temple erected under the auspices of Mīrā Bāi—Another Jain temple containing interesting series of shrines —A fine Digambara statue bearing date Samvat 1037 (A.D. 974).

Temple villages of Nagda and Eklingaji : Two temples at Nagda called Sās-bahu rank first as specimens of Jain architecture.

Kotragarh : Group of handsome Jain temples.

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Hill fort of Kamalmere, or Komalgarh : Two ancient Jain temples.

Sādrī Pass : The Rāmpura Jain temples—Temple of Pārśvanātha erected in A.D. 1440, in the reign of Rāṇā Kumbhakarṇa—Smaller temple containing a colossal statue of Pārśvanātha, the image of Pārśvanātha in each of its 86 *śikharas*—Underneath this larger temple are vaults having ancient statues of Pārśvanātha and collection of old Jain mss.

Rakhabdéo : Famous for beautifully sculptured Riṣabhanātha temples, built in A.D. 1375—Sculptures of Hindu gods worshipping the *Tīrthaṅkaras* in the sanctum of the chief temple.

Chitorgarh : A richly carved Jain temple built during the reign of Rāṇā Kumbhakarṇa—Elaborately carved Jain temples of the 12th century A.D. called *satāis deoriān,* or "27 shrines"—Cave above the *gaumukha* tank apparently used as a Jain hermitage ; it contains several Jain Prakrit inscriptions of the 14th century A.D.

Bijolia : A group of a few handsome Jain temples—The largest one, dedicated to Pārśvanātha, contains an inscription of Sam. 1232, recording a list of the spiritual heads in the line of Kundakunda Āchārya in the *Balātkāragaṇa,* the *Sarasvatī gachchha,* and the Mūlasaṅgha of the Digambaras—An inscription recording erection of the temple of Pārśvanātha in Sam. 1226, during the reign of Someśvara—Another inscription giving a list of the spiritual heads of the *Kharatara gachchha.*

Pp. 21-28. Dhār State.

Dhār or Dhārā : Musalman buildings erected out of the wrecks of some Jain temples of the 12th cent. A.D.—Colonnade of very fine Jain pillars in the quadrangle of Kamal-ud-din's Dargah built in A.H. 861—Jain columns in the Jami or Lat Masjid erected in A.H. 807—The Dargah of Abdul Shah Chaugal, built in A.H. 859, the transformation of a Jain temple of the 12th cent.

Hill fort of Mandu : Spoils of ancient Jain temple used in a colonnade to the west of Jami *masjid—Masjid* constructed by Hosang Shah Ghori, in A.H. 808, out of the materials of an ancient Jain temple— Juma *masjid,* built by Hoshang Shah in A.H. 835 from the wrecks of a magnificent Jain temple.

Digitization by Arya Samaj Charitable Foundation, Chennai

138 (II)

Report, do, 1893-4. Roorkee, 1894.

P. 29. List of ancient buildings, Lalitpur dist. Jain temples at Deogarh, Madanpur, Dudali.

138 (III)

Report, do, 1895-6. Roorkee, 1896.

Pp. 1-2. EXCAVATIONS at Mathura, Kankali Tila:

Ornamental slabs belonging to very ancient Jain stupa—15 inscribed bases of *Tirthaṅkaras*—Documents containing a number of names of Jain monks—A dated inscription (Sam. 299) incised on the base of a statue of Mahāvīra.

P. 5. DRAWINGS from Mathura:

No. 782—Colossal statue of Neminātha, Sam. 1134.

No. 783—Inscribed statue of Neminātha, Sam. 1036.

No. 784—(a) Ornamental base of the colossal statue of Neminātha, A.D. 1000-1100.

(b) Ornamental base of a statue of a *Tirthaṅkara.*

No. 785—Sitting statue of a Jina in red stone.

No. 786—Three inscribed four-faced Jinas, dated A.D. 78-120, A.D. 93, A.D. 1022.

No. 787—Sitting statue of a Jina in red sand-stone.

No. 788—Two statues of sitting Jinas.

No. 789—Sitting statue of Ṛiṣabhanāthatha, dated A.D. 100-200.

No. 791—Ornamentation on the base of a Jina, Samvat 78.

No. 796—Sitting statue of Vardhamāna.

No. 798—Back view of ancient Jain pillar.

138 (IV)

Report, do, 1896-7; Roorkee, 1897.

P. 6. Kotah State, Rajputana:

Bilas, Nizamat Kishenganj. Ruined dwelling houses, palaces and temples (Saiva and Jain) of an ancient city formerly called Suvarṇa-Panaripura.

Digitization by Arya Samaj Charitable Foundation, Chennai

Atru-Ganeshgunj, Nizamat Kunjer. Ruins of a large beautiful Jain temple, built by Mahārājādhirāja Jayasimha in Sam. 1319.

Pp. 11-12. DRAWINGS:

No. 844—Statue of Neminātha (12th century A.D.), Srāvasti.
No. 860—Sculptured pilaster of an ancient Jain temple, Mathura.
No. 863—Circular column sculptured with seated Jinas, Asaikhera.
No. 865—Fragment of a Toraṇa from ancient Jain stūpa, Mathura.
No. 866—Square pillar (sculptured) of Mahāvīranātha, Mathura.
No. 868—Statue of Munisuvratanātha, dated Samvat, 1063, Agra.
No. 869—Lintel sculptured with *acanthus* leaves from an ancient Jain temple, Mathura.
No. 871—Statue of Riṣabhanātha, dated Samvat 1234, Mainpuri.
No. 872—Statue of Ādinātha, Dubkund (Gwalior State).
Nos. 879-80—Pilaster of Jain temple (12th century A.D.) at Atru, Kotah State, Rajputana.

Pp. 13-14. PHOTO NEGATIVES:

No. D 656—Carvings on pilaster of mediæval Jain temple at Atru, Kotah State.
No. D 683—Jain tower erected in Sam. 952, at Chitorgarh, Mewar State.
No. D 688—Eastern view of Jain temple of 12th cent. A.D. at Chitorgarh.
No. D 689—Interior view showing construction of dome of mediæval Jain temple at Chitorgarh.
No. D 690—Exterior view of ruined Jain temple built in Sam. 811 at Chitorgarh.

138 (V)

Report, do, 1897-8.

P. 10. DRAWINGS:

No. 881—Standing image of Pārśvanātha from Sironi Khurd, Jhansi Dist.
No. 882—Images of Triśalā Devi, the mother of Mahāvīranātha, Batesar, Agra dist.
No. 885—Image of Riṣabhanātha, dated Sam. 1234, from Mainpuri.

138 (VI)

Report, do, 1899-1900. Lucknow, 1900.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 3. APPENDIX H. :

Mosque reared with the spoil of Hindu temples after careful defacement or besmearing of the sculptured Jain images.

138 (VII)

Report of the Arshæological Survey, United Province & Punjab, 1903-4. Part I.

P. 12. The Jain colonnade situated on the south of Qutab Minar, Delhi—Special repairs.

138 (VIII)

Report, do, 1903-04.

Pp. 14-17. INSCRIPTIONS COPIED :

Nos. 74-85.—Eleven Jain images in possession of His Highness the Nawab ; Sanskrit-Nāgari ; ruler, Lungar Deva ; Sam. 1550 (A.D. 1453) ; locality, Tonk.

Nos. 95-98—Base of a Jain image ; Sanskrit-Nāgari ; ruler, Madana Varman ; locality Mahoba. No. 95 is dated Samvat 1211 ; No. 96 Samvat 1219 ; Nos. 97-98 are undated.

No. 99—Rock immediately south-west of Madan sagar with numerous Jain figures ; Sanskrit-Nāgari ; Sam. 1240 ; locality, Mahoba.

No. 100—Inscription in the cave in the same rock, details as above.

P. 20. PHOTOS :

Nos. 393-400—Eleven inscribed Jain images, Tonk (Gwalior State).

P. 33. Collection of Jain and other images in the Lucknow Museum.

Mahoba : Inscribed fragments of Jains figures.

Chipiani : Part of a seated Jain figure containing an inscription dated Sam. 1197.

P. 34. Fragments of Jain sculptures in the Public Library at Allahabad.

Pp. 61-62. Jain images from Tonk (Rajputana). By Pandit Hiranand Shastri. Eleven Jain images excavated at the place in January 1903 :—(1) Pārśvanātha, (2) Supārśvanātha, (3) Mahāvīranātha, (4) Neminātha, (5) Ajitanātha, (6) Mallinātha, (7) Sreyāṁsa-

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prabhu, (8) Suvidhinātha, (9) Sumatinātha, (10) Padmaprabha and (11) Śāntinātha.

Inscriptions at their bases are practically identical, the date Sam. 1510 (A.D. 1453) is invariably the same—The nude figures belong to Digambara sect, as the term *mūlasaṁgha* is used in the inscriptions—These were set up by Lapu, his sons Salha and Palha and their wives *Lashamini,* Suhagini and Gauri, of the Khandelavala division of the Digambara community, and the Vakulyavāla *gotra*—The sculptures were carved in the reign of Lungaradeva.

138 (IX)

Report of the Archæological Survey, Northern Circle, 1905-6. Lahore, 1906.

INSCRIPTIONS COPIED :

No. 101—Base of Jain image; Sanskrit Devanāgari; Vikrama Sam. 1529 (A.D. 1471); Allahabad Public Library.

P. 23—Kangra District :

Kangra Fort. Two small Jain shrines at the back of the shrine of Ambikā Devī—Inscribed image contained in one of these shrines worshipped by Jains.

Kangra Bazar : Two Jain sculptures in the temple of Indreśvara.

138 (X)

Report, do, 1907-8. Lahore, 1908.

P. 7. Repairs to Pirthi Rāja's temple, Jain colonnade, Delhi.

Pp. 14-21. Inscriptions at Mathura Museum on *Tīrthaṅkara* images in Prakrit and Sanskrit in Brahmi character, Kushāna period :

No. 26. The year 5, the 1st month of winter, the 12th day.

No. 27. The year 5, the 4th month of winter, the 20th day.

No. 48. The year 50, the 3rd month of winter, the 2nd day (?) of reign of Huviṣka.

No. 49. The year 83, the 2nd month of summer, the 16th day of reign of Vāsudeva.

No. 50. The year 83, the 2nd month of summer, the 25th day.

No. 51. The year 90 (?)

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No. 53. ——
No. 54. ——
No. 56. ——
No. 67. The year 57 (A.D. 376 ?), the 3rd month of winter, the 13th day. [Gupta (?) period].
No. 68. The year 97 (A.D. 416) the 1st month of the rainy season, [Gupta period].
No. 71. [Vikraha ?] Samvat 1204.
No. 72. ——
No. 73. ——
No. 71. [Vikrama ?] Samvat 1204.
No. 75. Sam. 1896.
No. 80. Inscription at Allahabad Public Library on *Tīrthaṅkara* image in Sanskrit-Nāgari, Sam. 1524.

P. 27. PHOTOS :

No. 928—*Tīrthaṅkara* image, Faizabad Museum.

P. 34. Discovery of Jain sculptures when excavating the large Jain temple Sobhnāth at Mahet.

P. 51. ACQUISITION :

No. 114—Inscribed Jain statuette from Māṭā Maṭh, Mathura Museum.

138 (XI)

Report, do, 1908-9. Lahore, 1909.

Pp. 17-19. ACQUISITIONS :

Mathura Museum

No. 16—Jain sculpture.
No. 20—Jain chaumukhi.
No. 26—Inscribed Jain image, Balbhadra Kunda.
No. 39—Jain chaumukhi of red stone.
Nos. 73-74—Headless Jina figure from Sarasvati Kunda.
Nos. 161-260—Fragmentary sculptures (Jain, Buddhist, and Brahmanical) exhumed from Shaloka and Ganeswar tanks near Muttra.

Pp. 22-23. INSCRIPTION :

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No. 23—On Jain image from Balbhadar Kunda; Sanskrit-Nāgari; Vadi 7 (?) Friday; Muttra Museum.

P. 25. PHOTO:

No. 1003—*Tīrthaṅkara* image, Muttra Museum.

138 (XII)

Report, do, 1909-10. Lahore, 1910.

P. 18-19. INSCRIPTION:

No. 7. Statuette of Vriṣabhanātha seated; Prakrit-Kuśān Brahmi; the year 84 and the reign of Vasudeva; locality, Balbhadra Kunda near Mathura.

P. 20. PHOTOS:

No. 1046—Brass image of Jina (locally called Lakṣmināràyana) front.

No. 1047— Ditto, back, (with inscription) Temple of Hirma.

Pp. 29-31. ACQUISITIONS: Mathura city.

No. 42—*Tīrthaṅkara,* obtained from Potra Kunda.

No. 43—*Tīrthaṅkara* Ādinātha, obtained from Potra Kunda.

No. 44—Female figure nude, probably Jain, from Manoharpur.

No. 48—Lintel of some ancient Jain temple with a *Tīrthaṅkara* image and other figures, from Iśapur, facing Mathura city on the other side of the Jumna river.

No. 49—Headless *Tīrthaṅkara* image, from a building between Gokul and Mahaban.

No. 53—A *Tīrthaṅkara* image, from the site of the orderly room and barracks for English soldiers of the regiment stationed at Mathura.

139 (I)

Annual Report of the Archæological Survey, Bengal Circle 1902. Calcutta, 1902.

P. 14. Seated statue of Pārśvanātha, and other minor Jain images, in a cave in the Southern face of the Pachar hill—An inscription stat-

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ing worship of Pārśvanātha—Existence of a Jain sanctuary in the locality.

P. 16. Rajgir, a sacred place to the Jains—Shrines containing stones with the footprints or *pādukās* of some Jain *Tīrthaṅkara* and numerous Jain images—Settlement of the Jains in the place from the beginning of the Christian era—Sonbhandar or "gold treasury" cave, at the foot of the Baibhar hill, made by a Jain monk for the use of his own sect—Two caves made by Muni Vairadeva—Mutilated carving of Jain *Tīrthaṅkara*—Probable occupation of the caves by Jain monks when the Chinese pilgrims visited Rajgir.

P. 18. Ancient sculptures in Jain temple in village Baragaon—Jain pilgrimage to the place—Pāwāpuri, where Vardhamāna Mahāvīra attained *nirvāṇa*, a holy *tirtha* of the Jains.

139 (II)

Report, do, Bengal Circle, 1903. Calcutta, 1903.

P. 7. Champānagar, Bhagalpur district, sacred to the Jains—Antique statues of Ādinātha and Mahāvīra in the Jain temples in the locality—Extinction of Jainism in Eastern India for many centuries that followed.

P. 8. The Jahngira hill resorted to as a place of worship by the Hindus, the Buddhists and the Jains alike.

P. 13. Pārasnāth hill, Hazaribagh district, bears footprints or *pādukās* of various Jain *Tīrthaṅkaras,* consecrated on the 9th Feb. 1769 (N.S.).

Manbhum dist. : a number of mediæval Hindu and Jain temples of about the 14th or 15th century A.D.—Jain remains in Jharkhand—The country taken by the Hos from the Śrāvakas, *i.e.,* the Jains, who came there to work in the numerous copper ores.

P. 14. Jain remains observed at Pakbirra, Palma, Churra and Arsa—Other remains at Burran—Jain images at Deoli—Jain images of Ādinātha, Pārśvanātha and Mahāvīra collected close to the temples at Pakbirra.

Two statues of *Tīrthaṅkaras* forming part of the temple at Palma,—A few similar statues in the village.

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Jain Images in the Village Churra—Temples originally belonging to the Jains.

Jain statues at Arsa—Figure wearing a crown and the head surmounted by a many-hooded cobra—Unusual representation of Pārśvanātha.

P. 28. PHOTOS :

Nos. 63-64—Bhagalpur—Group of ancient *Tīrthaṅkaras* in a Jain temple at Champanagar.

Nos. 78-79—Mandar hill—Jain temple, on top, from south.

Nos. 98-99—Pārasnāth hill—General view.

Nos. 102-103—Pakbirra—Group of Jain statues.

No. 113—Palma—A Jain *Tīrthaṅkara.*

Nos. 116-117—Arsa—A ruined Jain temple ; a Jain *Tīrthaṅkara.*

139 (III)

Report, do, Bengal Circle, 1904. Calcutta, 1904.

P. 16. Vaisāli, birthplace of Buddha's contemporary and rival Vardhamāna Mahāvīra—He belonged to the Kṣatriya class of the Nāyas or Jñātris—Pawapuri, the place of Mahāvīra's death—No traces of Jainism at Vaisāli—Mention by Hiouen Thsang of a number of Jains residing at the place at his time.

139 (IV)

Report, do, Bengal Circle, 1905. Calcutta, 1905.

Pt. 2. P. 14. Worship of *stupas* by Buddhists and Jains is nothing but an adoption of popular form of grave-worship.

139 (V)

Annual Report of the Archæological Survey, Eastern Circle, 1905-06. Calcutta, 1907.

P. 2. Inscription of Khāravela of the year 165 B.C. at Khandagiri—Inscription on the Sonbhandar cave at Rajgir proving that it was made in the 2nd or 3rd century A.D. by a Jain for members of his order.

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P. 12. Caves at Khandagiri—Doubt whether these caves originally intended as places of retreat for the Jain ascetics or any other order—Interpretation of carvings in the *verandah* of the Rani-ka-naur.

139 (VI)

Report, do, 1906-07. Calcutta, 1907.

P. 15. Udayagiri and Khandagiri—Caves and temples of the places becoming Jain in about the 10th or 11th century—Khandagiri hill crowned by a Jain temple in the end of the last century—Hathigumphā inscription engraved by king Khāravela—The caves are among the most interesting of all the caves in India.

139 (VII)

Report, do, 1907-08. Calcutta, 1908.

P. 6. Repairs to temple of Pārśvanātha, Bhandak, Dist. Chnada —Cleaning of Jain temples at 27th mile from Bunda on Saugor-Cawnpore Road, Dhamoni, district Saugor.

P. 9. PHOTO :

No. 109. C. Jain statue, Bahuriband, dist. Jubbulpore.

P. 18. Flourishing settlement of Jains at Bahuriband—Fragments of Jain images—A standing image of a *Tīrthaṅkara* (Śāntinātha).

P. 34. An old ruined Jain temple of the 11th century at Arang, dist. Raipur, belonging to the Digambaras—Standing Jain images—Figures of Brahma and Jain *devīs* and Gaumukha, a favourite image of the Jains.

Pp. 36-37. Mahāmai temple, Ratanpur, district Bilaspur, a Jain temple originally—Seated Jinas and rows of smaller Jinas— several mutilated Jain images in the village in black stone.

139 (VIII)

Report, do, 1911-12. Calcutta, 1912.

P. 24. PHOTO :

No. 242. C. Statue of Jain *Tīrthaṅkara* in front of the temple, Kukkurmaṭh, district Mandla.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 37. Jain temples at Kundalpur, district Damoh.

P. 40. Temple of Ranmukteśvar, Kukkurmath, Dindori, dist. Mandla (plate 1)—Date of the temple, 9th cent. or earlier, or between 800 and 1200 A.D.—This temple built by the Jains—Nude colossal seated figure.

139 (IX)

Report, do, 1912-13. Calcutta, 1913.

P. 9. CONSERVATION :

Note. 23. Antarikṣa Pārśvanāatha temple at Sirpur, Akola dist. Central Provinces.

Pp. 25-26. PHOTOS :

Nos. 252-3. C. Jain temple & building, Dhamoni, Saugor district.

Nos. 310. C., 311. C., 311. A.C. Antarikṣa Pārśvanātha temple, Sirpur,, Akola district.

P. 42. Old temple at Barsi Takli, Akola district, probably a Jain temple.

P. 43. Temple of Antarikṣa Pārśvanātha, Sirpur, Akola district.

P. 48. Kari Talai and Karanpur, Jubbulpore dist. :

Brahmanical and Jain temples situated on a low ridge between the two villages—Many Jain figures seated in attitude of meditation.

Purwa, near Garha-Narharpuri Guja, Jubbulpore district : Two Jain temples on an adjoining hill.

P. 51. Two Jain temples near the Tomb and Mosque of Beljati Sha, Saugor.

P. 53. The Fort Saugor—Kiosks built with old sculptured stones, collected from ruins of Hindu or Jain temples.

139 (X)

Report, do, 1913-14. Calcutta, 1914.

P. 40. Lanji, Balaghat dist : Two sculptured Jain figures in the Fort.

139 (XI)

Report, do, 1914-15. Calcutta, 1915.

Ancient Monuments in the Central Provinces and Berar repaired since 1902.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 38. (1) Ruined Jain temple with other statues etc., enclosed in a wirefencing at Eran, Saugor district, Khurai *tahsil*.

P. 40. (2) Jain temple at Dhamoni, Saugor district, Banda *tahsil*.

(3) An old ruined Jain temple, Raipur district, Raipur *tahsil*.

(3) Jain temple, Raipur district, Raipur *tahsil*.

P. 71. A ruined ancient temple at Adbhar, Bilaspur dist.—A mud-hut with an image of Devi and a Jain figure.

139 (XII)

Report, do, 1915-16. Calcutta, 1916.

Expenditure on archæological works in the Central Provinces during the year.

P. 19. An old ruined Jain temple, Arang, Raipur district.

139 (XIII)

Report, do, 1916-17. Calcutta, 1917.

Expenditure on archæological works in the Central Provinces and Berar during the year.

Pp. 23-24. (1) An old ruined Jain temple, Arang, Raipur district. (2) A ruined Jain temple, etc., Eran, Saugor district.

139 (XIV)

Report, do, 1917-18. Patna, 1918.

Expenditure on archæological works in the Central Provinces during the year.

P. 23. (1) An old ruined Jain temple, Arang, Raipur district.

(2) 8 stone Jain images, Nauhwara, Jubbulpore district.

Pp. 53-54. Bahulara, Bankura district:

Images of a Jain statue of Pārśvanātha in a temple.

139 (XV)

Report, do, 1918-19. Patna, 1920.

P. 5. Mehkar, Buldana district:

The Jain "Madh" or old Dharamsala.

Expenditure on archæological works in Bihar and Orissa during the year.

Digitization by Arya Samaj Charitable Foundation, Chennai.

P. 23. (1) A Jain temple, Rajgir, Patna district.

P. 25. (2) Pārśvanātha temple, Bhandak, Chanda district.

P. 26. (3) Jain temple etc., Eran, Saugor district.

P. 43. Bhandak, Chanda district—Called Bhadravati or Bhadrapura by the Jains: It is the birthplace of Śītalanātha —Image consecrated is from temple of Pareśnāth which does not exist.

139 (XVI)

Report, do, Eastern (now Central) Circle, 1919-20. Patna, 1920.

REPAIRS TO MONUMENTS:

P. 5. Ruined Jain temple and statues, enclosed in a wire fencing, Eran, Saugor district.

P. 20. (1) Jain temple, Rajgir, Patna district.

Po. 24. (2) Old temple of Pāraśnāth, Bhandak, Chanda district.

Pp. 27-28. PHOTOS:

Antiquities at Khandagiri, Puri.

Nos. 1936-7. Jain temples etc.

No. 1942. Images inside the Navamuṇi cave.

No. 1965. Hathigumphā.

Nos. 1966-68. Rāṇīgumphā.

No. 1969. General view of caves.

139 (XVII)

Report, do, Central circle, 1920-21. Patna, 1921.

P. 10. (1) Jain temple, Rajgir, Patna district.

P. 12. (2) Khandagiri and Udayagiri caves etc., Bhubaneswar, Puri dist.

Ruined Jain temple and other statues etc., enclosed in a wire-fencing, Eran, Saugor district.

140 (I)

Annual Report of the Archæological Survey of India, 1902-03. Pt. 2. Calcutta, 1904.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 20. Jain caves at Khandagiri—Their conservation.

Pp. 40-42. Caves at Khandagiri and their date.

Pp. 108, 195, 199, 204. Hindu, Buddhist and Jain remains discovered at Ter (Tagara), near the western borders of H. H. the Nizam's dominions—Temple of Mahāvīra and Pārśvanātha—These shrines to the west of the town are of modern period without particular interest.

Pp. 208-209. Stone columns in front of Jain temples, especially in the Kanarese country—No *dīpamālās* attached to Jain temples.

140 (II)

Report, do, 1903-04. Pt. I. Calcutta, 1905.

P. 5. Jain shrines brought to light at Danavulapadu, on the bank of the Pennar river in Madras.

140 (III)

Report, do, 1903-04. Pt. 2. Calcutta, 1906.

Pp. 54-55. Hindu, Buddhist and Jain remains in the Central Provinces—Principal Jain shrines, now standing, at Arang in the Raipur district and at Bhandak, near Chanda.

P. 68. Buddhist or Jain appearance of the square tank in a temple at Valikondapuram.

P. 78. Jain shrines at Danavulapadu, on the bank of the Pennar river in Madras.

Pp. 82, 87, 105. Mahāvīra called *Vesālie* "a native of Vaiśāli", in the Jain scriptures—His birthplace at Kundagāma in Videha—Pāwāpuri, in the Patna district, the place of Mahāvīra's death, and Champa near Bhagalpur are sacred places to the Jains—Nirgrantha monks living at Vaiśāli at the time of Hiuen Thsang's visit, about 635 A.D.—Kundagāma is same as Vaiśālī.

Pādukās of some Jain *Tīrthaṅkaras* are now a very favourite object of worship in the Jain sanctuaries of north-eastern India.

Plate 23. Map showing ruins of Hampi, Hospet taluk, Bellary dist.—Jain temples selected for conservation.

Digitization by Arya Samaj Charitable Foundation, Chennai

140 (IV)

Report, do, 1904-05. Pt. I. Calcutta, 1906.

P. 4. Mediæval Jain shrines at Danavulapadu in the Cuddapah district.

P. 12. PHOTOGRAPHIC NEGATIVES:

No. 199. Temple of Ādinātha, Khajaraho.

No. 200. Jain temple, Khajaraho.

140 (V)

Repirt, do, 1904-05. Pt. 2. Calcutta.

P. 4. Magnificent group of Hindu and Jain temples at Khajuraho—their conservation.

Pp. 26-27. Buried temple at Vijayanagar, probably the most extensive Jain temple in the city.

Pp. 40-41. Mediæval Jain shrines at Danavulapadu in the Cuddapah dist.

Pp. 59-60. Sarnath, near Benares, claimed by the Jains as one of their sacred sites—A modern temple of the Digambara sect, erected in 1824 A.D.—Footprints and a white marble image of Aṁśanātha in the temple—Jinaprabhasuri's *Tīrthakalpa* is dated in Sam. 1669 or 1612 A.D.

140 (VI)

Report, do, 1905-06. Pt. I. Calcutta, 1907.

P. 3. Buried Jain shrines at Danavulapadu in the Cuddapah dist.

Pp. 8-9. PHOTOGRAPHIC NEGATIVES:

No. 35. Bāngaṅgā hill, Jain temple, Rajgir (old).

Nos. 44-45. Maniyār Maṭh before demolition of Jain temple, Rajgir (old).

No. 51. Maniyār Maṭh after demolition of Jain temple, Rajgir (old).

No. 55. Sōn Bhāṇḍār cave, *Tīrthaṅkara* on east face of miniature chaitya, Do.

Digitization by Arya Samaj Charitable Foundation, Chennai

Nos. 92-93. Vaibhāra hill, cave below westernmost Jain temple, do.

140 (VII)

Report, do, 1905-06. Pt. 2. Calcutta.

Pp. 15-16. Two Jain images in the Indreśvara temple in Kangra, Punjab.

Pp. 43-49. Digambara Jain tower at Chitorgaḍh in Mewar—The tower probably built in 1100 A.D.—Kumārapāla's visit to the hill in about the middle of the 12th century—A few shrines on the hill erected by the Śvetāmbaras during the reign of Rājā Kumbha—Version about the tower given in a ms. called the *Śrī-Chitrakūṭa-durga Mahāvīra-prāsāda-praśasti,* composed in V.S. 1495, by Chāritraratnagaṇi.

Pp. 58-59. Jain shrine in the site of ancient Rājagriha.

P. 60. Mediæval Jain shrines at Danavulapadu.

P. 98., n. 1. Sōn Bhāṇḍār cave, a sanctuary of the Jains.

Pp. 107-108. The main group of Dhamnar caves, Jain in origin.

Pp. 120-127. Buried Jain remains at Danavulapadu.

Pp. 141-149. Jain iconography.

P. 166. INSCRIPTIONS COPIED :

(1) Hāthigumphā inscription of Khāravela ; (2) a short inscription on the Sōn Bhāṇḍār cave, records that it was constructed in the 2nd. or 3rd. century of the Christian era by a Jain for members of his order.

140 (VIII)

Report, do, 1906-07. Pt. I : Administrative, Simla, 1909.

Pp. 26-27. PHOTOGRAPHIC NEGATIVES :

No. 437. View of Jain temple enclosure, Sarnath.

No. 449. Jain temple in Sarnath.

No. 594. Jain *Tīrthaṅkara* Pārśvanātha, Kahaon (Gorakhpur).

140 (IX)

Report, do, 1906-07. Pt. 2. Calcutta.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 42. One Jain and twelve Vaiṣṇava temples in Osia, 32 miles north of Jodhpur.

P. 81. A sculpture in a Buddhist *stūpa* at Sarnath, depicting Tryambaka engaged in a merry dance on the body of a Jain patriarch.

P. 125, n. 3. Origin of Stūpa-worship amongst the Buddhists and Jains.

Pp. 138, 140-141. Jain remains obtained at Kankali Tila in Mathura—Jain establishment at the place down to the Muhammadan period—Jain sculptures found on the site of the old fort (Sitala Ghati) and in Rāṇī-kī-Mandir.

Pp. 189-192. The Jain work *Tarkarahasya-dīpikā* and its composer Śrī Guṇaratna-Sūri in connection with the Pāśupatas and the Śaivas.

P. 209. Neminātha temple on Mount Abu built by Tejapāla, minister of the Vaghela Chālukya king Vīradhavala—The family came from Aṇahilapura, *i.e.*, Aṇahilapāṭaka, and professed the Jain faith—Anupamādevi, the wife of Tejaḥpāla—Consecration of the temple took place in Samvat 1287—An inscription of V.S. 1013 in the Jain temple at Osia.

P. 221, n. 4. The Kurumbas said to have belonged to the Yādava race and to have been Jains by religion.

Pp. 232-235. The Pallavas and Jainism.

140 (X)

Report, do, 1907-08. Pt. 2. Calcutta, 1911.

Pp. 81-131. EXCAVATION at Saheth-Maheth:

Maheth, general description—Kāchchi-kuṭī—Finds—Pākki-kuṭī—Stūpa A—Nausahra gate—Temple of Sōbhnāth—list of Jain sculptures—Minor finds—Saheth—etc.

Pp. 189-204. The ancient temples at Aihole.

Description of the village—Temple of Lad Khan—The Kontgudi—Durga temple—Meguti temple—Huchchimalligudi temple—etc.

Pp. 205-218. Chaumukh temple at Ranpur.

Digitization by Arya Samaj Charitable Foundation, Chennai

Description of temple—History of its erection—Inscriptions in the temple—Local and epigraphic accounts compared—Tod's account—Plan of temple—Fergusson's description—Transcripts and translation of inscriptions.

ILLUSTRATIONS :

Plates 22-39. Excavations at Sahēṭh-Mahēṭh, including plan and illustration of the temple of Sobhnātha.

Plate 69. Ancient temples at Aihole, including an illustration of the Jain temple near Virūpākṣa.

Plates 80-81. Chaumukh temple at Ranpur.

140 (XI)

Report, do, 1908-09. Pt. I : Administrative. Calcutta, 1911.

P. 3. ACQUISITIONS :

22 Jain images, Madras Museum.

P. 6. Jain remains at the Tirupparangunram hill, now believed to represent a *liṅga*—Alagarmalai, once occupied by the Jains—Mention in an inscription of the Jain teacher Ajjanandi discovered on the Tirupparangunram hill—Jain remains at Kuppalnattam and Kongar-Puliyangulam, Madura district, and at Vedal, North Arcot district.

140 (XII)

Report, do, 1908-09. Pt. 2. Calcutta.

Pp. 22-23. Hemakūṭam Jain temple at Vijayanagar.

Pp. 100-101,108. Hindu and Jain legends in connection with Osia—The Jain temple dedicated to Mahāvīra.

Pp. 118-119. Jain sculptures and inscriptioins discovered on the hills at Tirupparangunram and Alagarmalai—An epitaph in the Top-khana at Jalor refers to a temple of Pārśvanātha under the name Kenara-Vihāra.

140 (XIII)

Report, do, 1909-10. Pt. I : Administrative. Calcutta, 1911.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 17. PHOTOGRAPHS :

No. 150. Image of a Jain *Tīrthaṅkara,* Mathura Museum.

Nos. 210-212. Jain temple at Basti, Hallebid.

140 (XIV)

Report, do, 1909-10. Pt. 2. Calcutta, 1914.

P. 6. Jain temples above Hampi village.

P. 95. A Jain temple in the castle at Mandor.

Pp. 131-134. Mention of several Jain teachers in some Jain inscriptions—Temple of Pārśvanātha at Phalodi, Jodhpur State, and the legend in connection with its origin.

140 (XV)

Report, do, 1910-11. Pt. I : Administrative. Calcutta, 1911.

P. 6. Adinah *masjid* at Rohtak, originally a Jain temple but converted into a mosque by Ala-ud-din.

140 (XVI)

Report, do, 1910-11. Pt. 2. Calcutta, 1914.

P. 18. A pedestal of a Jain image discovered in course of excavation at Saheth-Maheth.

P. 83. A seated Jain image on a slab in a cave in the Gurubhaktakonda hill at Rāmatīrtham.

P. 87. Jain slab images and ruins on the Durgakonda hill at Rāmatīrṭham.

140 (XVII)

Report, do, 1911-12. Pt. I.

P. 17. Discovery of a broken Jain image of the Kuṣāṇa period during excavation of the Katra mound, Muttra.

ACQUISITIONS :

P. 22. Ajmer Museum—A fragmentary Jain record—Images of Śāntinātha.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 31. Muttra and Lucknow Museums—Buddhist and Jain images of early date.

P. 41. PHOTOGRAPHS :

No. 46. Vīranārāyaṇa Jain temple, Pattadakal.

Nos. 56-58. Jain temple, Baro (C.I.).

140 (XVIII)

Report, do, 1913-14. Pt. I. Calcutta, 1915.

P. 9. Architecture, exclusively Jain, in Kanara—Temples of the Jains at Mudabidri.

P. 27. ACQUISITIONS :

Lucknow Museum—Brass images of the later Buddhist and Jain Pantheon.

Sarnath Museum—Buddhist and Jain images discovered locally.

ILLUSTRATIONS :

Plate 10. (a) Chandranātha Jain temple, Mudabidri.
(b) Mānastambha in front of Chandranātha Jain temple, Mudabidri.

Plate 11. (a) Chaturmukha Jain temple, Karkal.

140 (XIX)

Report, do, 1913-14. Pt. 2. Calcutta, 1917.

Pp. 262-263. Kosam or Kausambi, a holy place to the Jains—Discovery of a fine head of a Jain image.

140(XX)

Report, do, 1914-15. Pt. I. Calcutta, 1916.

P. 8. Dilwara temples at Mount Abu.

P. 11. Tombs of Jain priests at Mudabidri.

P. 27. Great Jain temple at Deogarh—Saugoli plates of the early Kadamba king Harivarman.

140 (XXI)

Report, do, 1914-15. Calcutta, 1920.

Digitization by Arya Samaj Charitable Foundation, Chennai

Pp. 39-41. Literary references to Taxila from Jain sources. *Paumachariya* of Vimala Sūri—*Āvaśyakaniryukti* of Haribhadra Sūri—*Triṣaṣṭiśalākāpuruṣa-charitra* of Hemachandra Sūri—*Vidhipakṣa-gachchhīya-Pañchapratikramaṇa* of Mahendraprabha Sūri — *Prabhāvaka-charitra* of Prabhāchandra Sūri — *Darśanaratnaratnākara* — *Hīrasaubhāgya* of Devavimalagaṇi — *Śatruñjayamāhātmya* of Dhaneśvara Sūri.

140 (XXII)

Report, do, 1916-17. Pt. I. Calcutta, 1918.

P. 20. Names of a line of Jain teachers given in the two records at Ghusai (Ghosavati).

P. 23. Vast influence of the Jains and their creeds pointed out in some records from Madakasira *tāluq,* Anantapur district.

Pp. 33-34. Negatives of some Jain objects, Lucknow Museum.

140 (XXIII)

Report, 1917-18. Pt. I. Calcutta, 1920.

P. 7. Jain temples and Jain images at Deogarh.

P. 21. Jain temple of Susani at Morkhana, 12th cent. A.D.

P. 24. A Digambara Jain temple, now occupied by an image of Viṣṇu.

p. 32. An inscription at Deogarh supplying names of twenty out of twenty-four Yakṣis of the Jain pantheon.

P. 33. Vimalāditya, a patron of Jainism—His Guru Trailokya-Yogi-Siddhāntadeva of the Desi *gaṇa.*

ILLUSTRATIONS :

Plate 2. (a, b, c)—Deogarh fort, views of Jain temples and images of Jain Yakṣis Chakreśvari and Mālini or Sumālini.

140 (XXIV)

Report, do, 1918-19. Pt. I. Calcutta, 1921.

P. 17. Hindu and Jain temples at Un, Nimar district—The interesting temple in the village, Chaubara Dera—Colossal Jain images of the Digambara sect contained in the temple of Goaleśvara.

Digitization by Arya Samaj Charitable Foundation, Chennai

140 (XXV)

Report, do, 1919-20. Pt. I. Calcutta, 1922|

P. 6. Jain temple in the fort at Deogarh.

P. 36. Rajputana Museum, Ajmer—Inscriptions on backs of Jain images, both Śvetāmbara and Digambara, dating from 1119 A.D. to 1664 A.D.

P. 43. Hindu and Jain temples at Bhatkal, Kanara district.

P. 44. Jain temples at Sandhara, Garoth district—Jain temple at Kukdeśvara, Garoth district.

PHOTOGRAPH :

No. 269. Jain images in the temple of Pārśvanātha, Nohara (Bikaner State).

140 (XXVI)

Report, do, 1921-22. Pt. 2. Simla, 1924.

Pp. 66-69. Ancient Jain caves on the Maungya Tunga Hills in the Nāsik District—Their dates assigned to the eighth or the ninth century A.D.—Jina figures in small niches.

Miri, a small village near Ahmadnagar, a stronghold of Jainism in later mediæval ages—Numerous Jain images found in its vicinity—All images discovered at Miri are Digambara images.

P. 85. An interesting standing image of the Jain *Tīrthaṅkara* Pārśvanātha, an object of worship, in the Siddheśvara temple at Bahulara, Bankura.

ILLUSTRATIONS IN THE VOLUME :

Plate 29 (a). Image of Pārśvanātha in the temple of Siddheśvara at Bahulara, Bankura.

„ 31 (b). Early caves, Maungya Tunga. Image in shrine of cave no. 1.

„ 32 (a). Early caves, Maungya Tunga. Sculptures in verandah of cave no. 1.

„ „ (b). Maungya Peak ; stele in cave no. 2.

141 (I)

Annual Report of the Archæological Survey of Mysore, 1903-4. Bangalore, 1904.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 4. Jain orators' success in religious disputes—Inscription of the 16th century—Triumphs over European faith, Bauddha and others.

P. 5. MANUSCRIPTS :

Śrīpāla-charita, in Kannada, by Mangarasa, beginning of the 16th cent.—*Kalyāṇakāraka,* a work on medicine in Sanskrit, by Ugrāditya, probably 12th or 13th century.

141 (II)

Report, do, 1904-05. Bangalore, 1905.

Pp. 2-4. The Changalvas and the Kongalvas.

P. 4. MANUSCRIPTS :

Uttara-purāṇa, Sanskrit work, by Guṇa Chandra, probable date 898 A.D.—*Śāntinātha Purāṇa,* a Kannada Champu work of the 10th cent., by Ponna—*Yogāmrita,* a work on Jain philosophy, probable date 15th century.

141 (III)

Report, do, 1905-06. Bangalore, 1906.

P. 3. Sravaṇa Belgoḷa inscription—priority of the Jains to the Buddhists—Jain sect, one of the most ancient in India, its first discovery in Mysore.

Pp. 4-5. An inscription of 1368 A.D. in Magadi *tāluq* recording reconciliation effected by Bukka Rāya between the Jains and the Vaiṣṇavas.

P. 6. Literature noticed : *Lokopakāra,* a Kannada work by Chāmuṇḍarāya, probably of the 12th century treating of rain, wells etc.—*Dharmopadeśāmrita,* a Sanskrit work on Jain philosophy, by Padmanandi flourishing in the 12th century.

141 (IV)

Report, do, 1906-07. Bangalore, 1907.

Pp. 14-15. Account of Sculptures in the three Jain temples at Halebid in the Kannada ms. work called "The History of the Ancient Temples at Halebid" by one Sivananji Ganda.

P. 15. LITERATURE :

Sūkti-sudhārṇava, a Kannada anthology of the 13th cent., com-

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piled by the Jain Poet Mallikārjuna for the recreation of a Hoysala King—*Vyavahāra-gaṇita,* a work on arithmetic, composed by Rājāditya, a Jain poet (1104-1141 A.D.) and author of works on Geometry, Algebra and Mensuration—*Padma-charita* or *Mahā-Rāmāyaṇa* by Ravisenāchārya in the 7th cent. The work contains one of the earliest Jain version of the story of Rāma—*Kalyāṇakāraka,* a Sanskrit work on medicine by Ugrāditya (815-877 A.D.) giving a discourse on the uselessness of a flesh diet.

141 (V)

Report, do, 1907-08. Bangalore, 1908.

Pp. 2-3. Halebid Jain temples—A Jain image about 20 feet high in a temple built by Punisa, a famous general under Viṣṇuvardhana.

Pp. 6-7. The Santara plates of about 700 A.D.

Pp. 9-13. Inscriptions of the reign of Viṣṇuvardhana and Ballala III.

P. 27. LITERATURE :

Aṣṭaśatī by Akalaṅka, the celebrated Jain philosopher of the 8th cent.—*Liṅgānuśāsana* by the Jain author Harṣavardhana flourishing in the 11th cent.—*Jñānabhāskara-charita* a Kannada work on Jain philosophy by Nemanna of Samadallipura of the 14th cent.

141 (VI)

Report, do, 1908-09. Bangalore, 1909.

P. 3. Arsikere : Ruined Jain temple styled Sahasrakūṭa-Jinālaya in the inscriptions—Discovery of new inscriptions in the temple.

5. Siddapura : *Basti* temple at the foot of the Brahmagiri hill—No Jains living in the village at present.

Pp. 6-9. Sravaṇa Belgoḷa : Discovery of 250 new inscriptions—Inscriptions in *bastis* brought to light and copied—Copying of inscriptions on the hills Vindhyagiri and Chandragiri—Śāntinātha *basti,* in Jinanāthapura, built in about 1200 A.D.

P. 10. Bevur : Two old Jain inscriptions (Nos. 69 and 70 of Channapatna *tāluq)* on the rock to the north of the Viṣṇu temple on the Tirumappa hill near the village—Their existence leads one to suppose that the place was once a Jain settlement.

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P. 11. Discovery of a Kannada inscription, dated in 1541 A.D., at Bhavanagar in Kathiawar—Importance of the work *Lokavibhāga* in determining the period of the Pallava king Simhavarma.

Pp. 12-29. EPIGRAPHY :

Bhadrabāhu inscription and its period—Inscriptions during the reign of the Chālukya kings Kīrtivarma II, Raṇapākarasa, Goggi and Vikramāditya VI—Inscriptions during the period of the Gaṅga kings Rāchamalla II, Ereganga, Mārasiṁha and Rāchamalla III—Inscriptions of the Chola kings Vijayalaya, Rājarāja I, Rajendra Chola I and Chola-Gaṅga—Records of the Hoysaḷa sovereigns Viṣṇuvardhana, Ballāla II, Narasiṁha II and Someśvara—Narasiṁha III and Ballāla III—A record of the Sevunas dynasty—Inscriptions of the Vijayanagar period pertaining to the reigns of Harihara II, Deva Rāya II, Vira Narasimha and Vijaya-Venkatapati Rāya—Records of the Mysore kings covering the period from 1663 to about 1850 A.D.—Miscellaneous inscriptions.

P. 31. MANUSCRIPTS :

Lokavibhāga, a Sanskrit work treating of Jain cosmography, by Simha Sūri flourishing in the 5th cent. A.D.—*Jīvandhara-ṣaṭpadi,* a Kannada work, by the Jain author Koṭīśvara-Kavi of Sangitapura.

ILLUSTRATIONS IN THE REPORT :

Plate 1. Epitaph on Ariṣṭanemi, Sravaṇa Belgoḷa.

Plate 3. Old inscriptions at Sravaṇa Belgoḷa & at Kudalur.

141 (VII)

Report, do, 1909-10. Bangalore, 1910.

P. 7. Chikka Bilagumba : Proof of existence of some Jain *basti* in the vicinity of the village, though no Jains are found now for several miles around.

P. 8. Vaidyānāthapura : An inscribed stone of about the 8th cent., in the Vaidyānātheśvara temple appears to have originally belonged to some Jain temple.

Malaganhalli : A Jain epitaph of about the 10th cent. A.D. on a pillar in front of the Mari temple.

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Pp. 12-13. A LIST of transcripts of JAIN WORKS prepared in the office of the Survey and sent to the Oriental Library, Mysore :

No. 3 *Śadbodhachandrodaya,* a Sanskrit work by Padmanandi.
No. 4 *Dharmopadeśāmrita,* a Sanskrit work by Padmanandi.
No. 5 *Śrutāvatāra,* a Sanskrit work by Śrīndinandi (?).
No. 7 *Vrittachintāratna,* a Sanskrit work by Śāntarājapaṇḍita.
No. 9 *Munivaṁśābhyudaya,* a Kannada work by Chidananda Kavi.
No. 10 *Chikka-Śrāvakāchāra,* —
No. 11 *Śrāvakāchāra* Do. —
No. 12 *Jñānasāra* Do. —
No. 14 *Karṇāṭaka-Bhāṣābhūṣaṇa,* a Sanskrit work by Nāgavarma.
No. 15 *Munisuvrata-Kāvya,* a Sanskrit work by Arhaddāsa.
No. 19 *Sūpaśāstra,* a Kannada work by Mangarasa.
No. 22 *Purudeva-Champu,* a Sanskrit work by Arhaddāsa.
No. 24 *Bhadrabāhucharitam,* a Sanskrit work by Ratnanandi.
No. 25 *Bhadrabāhuchari-tārthasaṅgraha,* a Kannada work by Jagannāthāchārya.

P. 14. PHOTOGRAPHS :

Nos. 28-43. Jinanathapura *basti,* Maharnavami Mantapa, Chāmuṇḍarāya *basti,* etc.,Sravana Belgola, Hassan District.

P. 15. DRAWINGS :

Nos. 7-11. Ceiling in front of the Gommaṭéśvara, pillar in Akkana *basti,* Chandragupta *basti* and Chāmuṇḍarāya *basti,* Sravana Belgola, Hassan district.

P. 23. EPIGRAPHY :

Avinita, son of the Ganga king Madhavavarma III (Madhava, about 400 A.D.) said to have made a grant to a Jain temple at Perur.

P. 27. A Jain epitaph on a pillar in front of the Mari temple at Marganhalli, Mandya *tāluq.*

P. 43. Names of some Agarvāla Baniyās occurring in some Guzarati inscriptions copied at Sravana Belgola—Their distinction from the Jain Agravālas.

Pp. 45-47. MANUSCRIPTS :

Discovery of the initial date of the Pallava king Simhavarma in the Jain work called *Lokavibhāga* by Simha Sūri and discussion on the

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subject—Acquirement of a Kannada medical work known as *Karṇāṭaka-Kalyāṇakāraka* by Jagaddala Somanātha (Chitrakavi-Soma), a Jain author belonging to the middle of the 12th cent.

141 (VIII)

Report, do, 1910-11. Bangalore, 1911.

P. 3. Lakṣmidevihalli: Discovery of a Jain epitaph of the Gaṅga period, near the Basavanna temple, pointing to the place having once been a Jain settlement.

Kallangere: A Jain image, presumably of Pārśvanātha, brought to light in the neighbourhood of the hillock Kanchinakovi Marati.

P. 6. Javagal: The temple of Chandranātha, with rows of *Tīrthaṅkaras* here and there on the outer walls of the temple.

P. 9. Bastihalli: Examination of the temples of Pārśvanātha, Ādinātha and Śāntinātha.

P. 13. Belur: In the Kesava temple, figures with dead game and figures shooting with guns and a figure of a Jina.

Pp. 15-16. Belgami: In several parts of the village, figures of Jinas lying in a mutilated condition, though no trace of Jain *basti* is now found.

P. 19. Bandalike: The Śāntinātha *basti,* with mutilated Jina figures here and there.

Chikka-Magadi: An inscribed stone in the Basavanna temple having seated figures of a Jain teacher and four female disciples—Several Jina images lying about in a mutilated condition.

Hanchi: A new inscription on a stone at the Vīrabhadra temple. It has a large *Svastika* at the top with a seated Jina figure to the left.

P. 20. Kuppatur: A seated image of Jina in the Jain temple.

P. 21. Sravaṇa Belgoḷa: Erection of one of the *bastis* by the Ganga king, Sivamara on the small hill at Sravaṇa Belgoḷa.

P. 25. A LIST of transcripts of Jain works prepared in the office of the Survey and sent to the Oriental Library, Mysore:

No. 5 *Belgolada Gommaṭeśvara-charitre,* a Kannada work by Ananta-kavi.

No. 6 *Khagendramaṇidarpaṇa,* a Kannada work by Mangarāja.

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No. 7 *Kārkalada Gommaṭasvāmi charitre,* a Kannada work by Chandrama.

No. 9 *Siddha-Stotra,* a Sanskrit work by Āśādhara Sūri.

No. 10 *Pañchakalyāṇa-Stotra,* a Sanskrit work by Do.

No. 11 *Mangarāja-nighaṇṭu,* a Kannada work by Mangarāja.

No. 12 *Kannada Ratnakaraṇḍaka,* a Kannada work by Āyatavarma.

No. 13 *Loka-Svarūpa,* a Kannada work, author not known.

No. 14 *Karmaprakriti,* a Kannada work, Do.

No. 15 *Paramāgamasāra,* a Kannada work by Chandrakīrti.

No. 16 *Gadyachintāmaṇi* a Sanskrit work by Vādībhasimha Sūri.

No. 24 *Sāmudrika lakṣaṇa,* a Sanskrit work by Bhadrabāhu.

No. 25 *Karmaprakriti,* a Sanskrit work by Abhayachandra.

No. 26 *Kriyāchūlikā,* Do. Author not Known.

No. 27 *Gaṇadhara Stotra,* Do. Do.

No. 28 *Ratnakaraṇḍaka* or *Upāsakādhyayana,* a Sanskrit work by Samantabhadra.

No. 29 *Dravyasaṁgrahāgama,* a Prakrit work by Nemichandra.

No. 30 *Prabhañjana-charitre,* a Kannada work by Mangarasa.

No. 31 *Udyogasāra,* a Kannada work by Ātmajña.

No. 32 *Chandranāthāṣṭaka,* a Kannada work by Guṇavarma.

No. 33 *Śrīpāla-charitre,* a Kannada work by Mangarasa.

No. 34 *Sanatkumāra Ṣaṭpadi,* a Kannada work by Bommarasa.

P. 27. PHOTOGRAPHS :

Nos. 39-41. Views of Pārśvanātha *basti* at Bastihalli in the Hassan dist.

No. 42. Śāntinātha *basti* figure Do. Do.

EPIGRAPHY :

(a) Ganga period—

P. 38. An inscription near the Basavanna temple at Lakṣmidevihalli, recording a grant of land to a Jain nun named Paramabbe-Kantiyar in connection with a *basti* called Biduga Jinālaya.

(b) Chālukya period—

Pp. 40-41. An inscription of the reign of Tribhuvanamalla or Vikramāditya having reference to the ruined Jain temple at Kuppatur, Sorab *tāluq*. It mentions a Jain *muni* named Parvata of the *Mūla-Saṅgha,* etc.

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(c) Hoysala period—

Pp. 43-49. An inscription at Belur of Viṣṇuvardhana recording a grant in 1129 A.D. to a Jain temple named Malli Jinālaya —Epigraphs on the pedestals of images in temples of Pārśvanātha and Ādinātha at Bastihalli near Halebid.

An inscription in the Someśvara temple at Belgami, dated in 1199, recording that during the reign of Ballāla II, Heggade Siriyanna and a few others granted certain customs duties to Padmanandi-deva for the god Mallikāmoda-Śāntinātha-deva of the Hiriyabasadi at Balligrame—Description in details of two records, dated in 1207 A.D., and copied at Hanchi Sorab *tāluk*. The one on a stone lying in the pond to the south of the Vīrabhadra temple, the other in front of the ruined Naranārāyaṇa temple.

A record of King Narasiṁha III to the north of Bennegudda at Halebid, giving some interesting details about the Jain *gurus* of the Balātkāra-gaṇa—An inscription on the pedestal of the image in the Śāntinātha temple at Bastihalli near Halebid.

P. 59. MANUSCRIPTS :

Discovery of the earliest Śaka date viz., 380 in the Jain work *Lokavibhāga*—Acquisition of an astrological work *Jātakatilaka,* written in 1049 A.D., by the Jain poet Śrīdharāchārya, author of *Chandraprabha-charita,* a Kannada *champu.*

141 (IX)

Report, do, 1911-12. Bangalore, 1912.

P. 3. Seringapatam : The Ādiśvara temple, a Jain *basti*, with a seated figure of Ādinātha.

P. 4. Kalasavadi : A place containing at one time numerous *bastis* or Jain temples.

P. 9. Talkad : An inscribed stab built into the wall of the Añjaneya temple appears to have belonged to some Jain temple—The site of the Jain temple converted to a private garden and the images removed to Mysore.

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P. 14. Vijayapura: Two Jina images lying half buried in the earth in the fort to the south of the Arkeśvara temple.

P. 15. T.—Narsipur: A panel containing a seated Jina figure in front of the *tāluq* office.

P. 16. Mugur. T.—Narsipur 88: An old Jain epitaph.

P. 17. Chamrajnagar: Pārśvanātha temple with figures of Pārśvanātha.

P. 27. WORKS TRANSCRIBED:

(1) *Bhujabali-charitre,* (2) *Uttarapurāṇa* (in part), and (3) *Jainendra-vyākaraṇam* (in part).

P. 29. DRAWINGS: No. 2. Elevation of Chāmuṇḍarāya *basti,* Śravaṇa Belgoḷa, Hassan district.

EPIGRAPHY:

(a) Ganga period.—

P. 35. Importance of an inscription of the Ganga Durvinīta in explaining the connection with Pūjyapāda and the work *Śabdāvatāra.*

P. 37. A Jain epitaph (T.—Narsipur 88) at Mugur—Two Jain records in the Mahābaleśvara temple on the Chamuṇḍi hill near Mysore.

(b) Period unknown.—

P. 63. A Jain record built into the wall of the new Vaikuṇṭhanārāyaṇa temple at Talkad. It records the death of Lokāchārya.

P. 68. MANUSCRIPTS:

Traivarṇikāchāra, a Jain law-book in Sanskrit, by Nemichandra flourishing probably in the 15th cent.

Bhujabali-charitre, a Kannada poem, by the Jain poet Pañchabana giving an account of Bhujabali or Gommaṭa, a son of Vriṣabha, composed in about 1612 A.D.

Bharateśa-Vaibhava, a Jain work written in 1612 A.D. by Ratnākara-siddha, giving an account of Bharata, a son of Vriṣabha.

141 (X)

Report, do, 1912-13. Bangalore, 1913.

Digitization by Arya Samaj Charitable Foundation, Chennai

Pp. 3-7. Sravaṇa Belgoḷa: Survey of the town of Sravaṇa Belgoḷa and its surroundings, as also of the larger and smaller hills, Vindhyagiri and Chandragiri—the Jain *maṭha* in the town—Inspection of a collection of mss. bearing mostly on Jain literature.

Pp. 7-8. Jinanāthapura: Śāntināṭha *basti* in the village.

Haḷe-Belgoḷa: A ruined Jain temple with figures of Pārśvanāṭha and Jinas.

Aghalaya: A Chaturviṁśati-*Tīrthaṅkara* figure in front of the Malleśvara temple.

P. 9. Channarayapatna: Two beams built into the front portion of the Kesava temple are from some Jain temple.

Pp. 10-11. Hola Narsipur: Inscribed door-jambs of the Lakshminarasiṁha temple belonged at one time to a Jain temple—Another pretty structure is the Neminātha *basti*—Renovation of the Aṅkanātheśvara temple in Aṅkanāthapura with materials of ruined Jain *bastis*, containing here and ther Jain epitaphs of about the 10th cent.

P. 16. Saligrama: Two Jain temples in the village, both dedicated to Anantanātha—worship by the Jains of two sculptured foot-prints on rock Gurugalare.

P. 18. Chikka Hanasoge: The three-celled temple of Ādinātha—The place once an important flourishing Jain settlement, possessing at one time 64 *bastis*.

P. 22. Heggadadevankote: The Pārśvanāṭha *basti*, with an inscription on the pedestal of the image of Pārśvanāṭha.

P. 27. List of PHOTOGRAPHS of Jain *bastis*, etc.

Pp. 29-36, 50-51. EPIGRAPHS:

General—Old inscriptions near Lakkidone at Sravaṇa Belgoḷa—A few inscriptions of the Gaṅga period mostly consisting of old Jain epitaphs copied at Hole-Narsipur *tāluq*, and short inscriptions discovered at Sravaṇa Belgoḷa—A Jain epitaph of the Kadamba dynasty of about 950. This record is built into the ceiling of the Subrahmaṇya temple at Aṅkanāthapura, Hole-Narsipur *tāluq*—An inscription (about 1100 A.D.) of the Kongalva king Dudda-Mallarasa, recording

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his grant of the village of Aybavalli to Prabhāchandradeva for the erection and occasional repairs of a Jain temple—A record (about 1115 A.D.) of Vīra-Kongalva-Deva, a lay disciple of Prabhāchandra-Siddhānta-Deva; he caused the erection of Satyavākya-Jinālaya—Two inscriptions of the Hoysalas found on pedestals of two Jina figures at Sravaṇa Belgoḷa—Another inscription of the time of the Narasiṁha I, a Hoysala king, on a Jain image in Anantanātha *basti* at Saligrāma—Inscriptions on the pedestal of the image of Ādinātha in the ruined Jain *basti* and in the *garbhagriha* of the Ādinātha *basti* at Chikka Hanasoge, Yedatore *taluq*—Records found on the images of Chandranātha, Vardhamāna and Neminātha in the Jain *maṭha* at Sravaṇa Belgoḷa.

Pp. 57-58. MANUSCRIPTS:

Jinendra-Kalyāṇābhyudaya, a work on the mode of Jain worship, by Ayyappārva, of the Jainālapāka lineage, and completed in 1319 A.D. —*Chandraprabha-Ṣaṭpadī,* an account of Chandraprabha, by Doddaṇa, and composed in 1578.

ILLUSTRATIONS IN THE REPORT:

Pl. 1—Jina figures in the fort Anantanātha *basti* at Saligrāma.

Pl. 4—Images at Sravaṇa Belgoḷa and Jinanāthapura.

Pl. 5—View of the Śāntinātha *basti* at Jinanāthapura and an inscribed Jina figure at Saligrāma.

Pl. 8—Inscriptions at Sravaṇa Belgoḷa and Kunche.

141 (XI)

Report, do, 1913-14. Bangalore, 1914.

P. 7. Hulidenhalli: A seated Jina figure below a tamarind tree in the village. It belonged to a *basti* or Jain temple no longer in existence.

P. 16. Gopinātha Hill: A Jain inscription on the east face of the cliff.

P. 21. Chikka Hanasoge: Jain epitaphs of the 9th and 10th centuries. The place was once an important Jain settlement.

Pp. 26, 37-38. EPIGRAPHY:

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General—A reference to Nāgamangala plates, recording a grant by Śrīpuruṣa to a Jain temple erected by Paramagula's consort Kundachchi—Two Jain epitaphs dated about 900 and 910, belonging to the Gaṅga period in Gaddebasava and Rāmeśvara temples, Chikka Hanasoge, Yadatore *tāluq ;* another Jain inscription at the place, of about the same date, recording the death of the devoted *Śrāvakī* Jakkiyabbe, wife of Nāgakumāra.

Pp. 55-56. MANUSCRIPTS :

Vrata-svarūpa, a Jain work, by Prabhāchandra—*Gāyatrī-vyākhyāna,* a Jain commentary on the Vedic verse called the Gāyatri—*Sukumāra-charitra,* by Śāntināṭha, of about the 12th cent.

141 (XII)

Report, do, 1914-15. Bangalore, 1915.

Pp. 4-5. Kalya (Kalleha) : Once a holy place to both the Jains and the Lingāyats—An inscription at the place recording a compact made in 1368 A.D. by Bukka-Rāya of Vijayanagara to settle difference between the Vaiṣṇavas and the Jains—A reference to a fierce fight between the Jains and the inhabitants of the city named Kalavati.

Pp. 6-7. Bisakur : Once a city of considerable importance, containing 75 *bastis* or Jain temples.

Sankigatta : A *basti* dedicated to Vardhamāna—Geneaology of the Hoysala kings from Vinayāditya to Narasimha I given in the inscription on the back of the image of Vardhamāna is carved out of an inscription stone—There are about 30 families of Jains in the village.

Pp. 16-17. Begur : Once an important Jain settlement.

P. 19. Hosaholalu : An epitaph in the Pārśvanātha *basti* dated in 1118 A.D. and of the time of the Hoysala king Viṣṇuvardhana.

P. 26. Kambadahalli : A place holy to the Jains—To the south of the Brahmadeva pillar is the Jain temple Pañcha *basti* or Pañchakūṭa *basti*—To the north of this *basti* is the *basti* dedicated to Śāntināṭha or temple known as Bhandara *basti*—Ruins of a *basti* with a seated Jina figure on a hill to the south of Kambadahalli—From an inscription found on rock Donneboranare it is clear that this *basti* was dedicated to Chandraprabha.

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Pp. 26-27. Bellur : A *basti* dedicated to Vimalanātha.

Pp. 31-32. Sravaṇa Belgoḷa and its *bastis* : The picture of a forest scene in the Jain *maṭha* intended to illustrate the six *leśyās* of Jain philosophy.

P. 36. PHOTOGRAPHS :

Nos. 65-68. Views of *basti* and Brahmadeva pillar, Kambadahalli, Mysore dist.

Nos. 80-108. Chandragupta *basti ;* Chāmuṇḍarāya *basti ;* painting of forest scene at the Sravaṇa Belgoḷa *maṭha ;* Akkaṇa *basti ;* Jinanāthapura *basti ;* and inscriptions for a revised edition of Sravaṇa Belgoḷa volume—Sravana Belgola, Hassan dist.

P. 37. DRAWINGS :

No. 6. Kattale *basti,* stone-screen, Sravaṇa Belgoḷa, Hassan dist.

EPIGRAPHY :

(a) Gaṅga period—

P. 46. A Jain epitaph (middle of 9th cent), built into the floor in front of the shrine of the goddess in Nāgesvara temple at Begur, Bangalore *tāluq,* recording the death of a disciple of Monabhaṭṭāra—Another epitaph in the same village recording the death of a Jain nun named Mankabbe-Kantiyar.

(b) Hoysala period—

Pp. 51-54, 67-68. A record of the time of Viṣṇuvardhana stating erection of a *basti* at Kattarighatta by Demikabbe—Another record of this reign on the left jamb of the north doorway of the Śāntināṭha *basti* at Kambadahalli, Nāgamangala *tāluq.*

A record of the reign of Narasiṃha I on a beam in front of the image of Śāntīśvara in the Śāntināṭha *basti* at Kambadahalli, Nāgamangala *tāluq*—Another inscription of this reign is on the back of the image of Vardhamāna in the Vardhamāna *basti* at Sankigatta, Magadi *tāluq.*

An epitaph of the reign of Ballāla II on a beam in the Śāntiśvara *basti* at Kambadahalli, Nāgamangala *tāluq.*

A record of the time of Narasimha II stating that Saḷa, one of the ancient kings born in the Hoysala family, struck a fierce tiger by order of a Jina-muni, and hence his line became known as Hoysaḷa-Vaṁśa.

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MISCELLANEOUS INSCRIPTIONS:

An epigraph of about 1200 in the Śāntinātha *basti* at Kambadahalli, Nāgamangala *tāluq*, recording grant of some privileges to the Jains by the Śaivas. An epitaph, dated in 1311, of a Jain merchant Pāyisetṭ, son of Nagi-seṭṭi, on the west outer wall of the inner *Prākāra* around Gommaṭeśvara on the larger hill at Sravaṇa Belgoḷa.

ILLUSTRATIONS IN THE REPORT:

Plate. 1—View of tower of Akkana-*basti* at Sravaṇa Belgoḷa.

„ 12 (2)—View of Panchakuta-*basti* at Kanbadahalli.

„ 15 (2)—Ādīśvara in Chandragupta-*basti*.

„ 17—Painting at the Jain *maṭha* at Sravaṇa Belgoḷa.

141 (XIII)

Report, do, 1916. Bangalore, 1917.

P. 8. Narasimharājapura (Yedehalli): At the west end locally known as Singanagadde are three *bastis* or Jain temples and a Jain *maṭha* known as Sugappa's *maṭh,* said to be affiliated to the Kolala-*maṭha* near Lal Bagh,, Bangalore.

P. 10. Balehonnur: A Jina figure on one of the two boulders on the bank of the Bhadra.

Pp. 12-13, 17. Sringeri (Sringapura): Several temples at the place, including a Jain *basti*—A figure of Jina for Buddha in Vidyā-sankara temple—The Pārśvanātha *basti;* an inscription in it, dated in 1161, is the oldest lithic record in the village.

P. 21. Chikmagalur: Discovery of two Jain epitaphs of the close of the 11th century.

P. 22. Mattavara: The Pārśvanātha-*basti.*

P. 27. Varuna: A mound known as *basti-littu* to the west of the village. Here once stood a large *basti* or Jain temple.

Ketamanhalli: Numerous *virāgals*—A mutilated Jina figure on the way to the village.

EPIGRAPHY:

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Pp. 48-50. Erection of the Neminātha *basti* by the general of the Śilahara king Vijayāditya at Eksambi in the Kundi Province, and a grant made to it in 1165 A.D. by Kārtavīrya of the Raṭṭa family.

Pp. 51-53. An epigraph of the reign of the Hoysala king Vinayāditya II in the Pārśvanātha *basti* at Mattavara, Chikmagalur *tāluq*; it bears the date Śaka 991—Another inscription of about 1120, belonging to the time of Viṣṇuvardhana, a Hoysala king, in the Basava temple near Kumbarhalli; it mentions one Punisamayya, a devout Jain and builder of several *bastis*. He founded the Pārśvanātha *basti* at Chāmarājanagar and also the ruined *basti* at Bastihalli near Halebid.

P. 69. A copper grant issued by a chief of Gerasoppe in the Jain *maṭha* at Sode in the Sirsi *tāluq*, North Canara district; it bears the date 1572.

MISCELLANEOUS INSCRIPTIONS:

Pp. 82-84. Two Jain epitaphs near the Agrahāra street at Chikmagalur, dated 1101—An inscription in the Pārśvanātha-*basti* at Sringeri, dated 1161—An epigraph on the pedestal of the Jina image in the *basti* at Kuchchangi, Tumkur *tāluq*, dated in about 1180—Two inscriptions in the Chandranātha *basti* at Koppala—Records on the pedestals of Jina images.

MANUSCRIPT NOTICED:

P. 92. *Mullāśāstra*, a Kannada work, by a Jain poet named Chandrasāgaravarni, living in about 1800 A. D. His theory of the origin of Muhammadanism.

141 (XIV)

Report, do, 1917. Bangalore, 1918.

Pp. 2, 4-5. Halebid: A solitary Jina figure on the rail of the Hoysaleśvara temple—The Pārśvanātha *basti* at Bastihalli, the Ādinātha *basti* and the Śāntinātha-*basti*—The Brahma pillar in front of the Śāntinātha-*basti* has a caparisoned horse galloping to the east, the emblem of Brahma according to Jain iconography.

Pp. 7-8. Angadi: At some distance from the Vasantamma temple are two ruined *bastis* or Jain shrines—Behind the *bastis* is a Jain epitaph of about 1000 A.D.—No Jains now at the place.

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Pp. 9-10. Grama : The east doorway to the hall of the Keśava temple once belonging to a *basti* at Eleyur, Channarayapatna *tāluq* bears a Jain inscription on the lintel—A *basti* in the village dedicated to Śāntinātha by Santale, queen of Viṣṇuvardhana.

Pp. 10-11. Sravaṇa Belgoḷa : Temples at the place—Jain *maṭha* —The Śāntinātha *basti* at Jinanāthapura.

P. 14. Yelandur : The Jain minister of the Mysore King Chikka-Deva-Rāja-Odeyar (1672-1704), a resident of the place.

P. 24. Transcripts of JAIN WORKS made by the Survey and sent to the Oriental Library, Mysore :

No. 13. *Mullā-śātra,* a Kannada work by Chandrasāgaravarni, dated C 1810.

No. 15. *Chhandasāra,* a Kannada work by Guṇachandra, dated C 1600.

No. 16. *Bharateśvaracharita,* a Kannada work by Ratnākaravarṇi, dated 1557.

No. 20. *Punyāsravakathā,* a Kannada work by Nāgarāja, dated 1331.

No. 21. *Nemināṭha-purāna,* a Kannada work by Nemichandra, dated C 1170.

No. 24. *Lokopakāra,* a Kannada work by Chāmundarāya, dated C 1150.

No. 26. *Sukumāra-charita,* a Kannada work by Śāntinātha, dated 1068.

No. 27. *Śabdāgama,* etc. — — —

No. 30. *Dhanyakumāra-charit,* a Kannada work by Adiyappa, dated C 1650.

No. 33. *Lokavibhāga,* a Sanskrit work by Simha sūri, dated 457.

No. 36. *Jainendra-prakriyāvatāra,* a Sanskrit work by Guṇanandi dated C 900.

No. 39. *Uttara-purāṇa,* a Sanskrit work by Gunabhadra, dated C 860.

No. 40. *Trivarnikāchāra,* a Sanskrit work by Nemichandra, dated C 1500.

No. 42. *Prāyaśchitta,* a Sanskrit work by Vidyānanda, dated 1385.

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No. 43. *Somadeva-nīti,* a Sanskrit work by Somadeva, dated C 960.

No. 46. *Amoghavritti-Nyāsa,* a Sanskrit work by Prabhāchandra, dated C 800.

No. 48. *Padmacharita,* or *Mahārāmāyaṇa,* a Sanskrit work by Ravisena, dated C 700.

No. 49. *Svarūpa-Sambhodhana,* a Sanskrit work by Akalanka, dated C 800.

No. 50. *Akalankāṣṭaka,* Do. Do.

No. 51. *Akalanka-charita,* Do. — —

No. 52. *Praśnottararatnamālā,* a Sanskrit work by Amoghavarṣa, dated C 820.

No. 53. *Kāśikāvivarana-panchikā,* a Sanskrit work by Jinendrabuddhi, dated C 700.

No. 57. *Minor Jain works,*

Pp. 25-26. PHOTOGRAPHS :

No. 31. Pārśvanātha *basti,* pillar in raṅgamaṇḍapa, Bastihalli, Hassan district.

No. 71. View of *maṭha,* Sravaṇa Belgoḷa, Do.

No. 72-76. Views of Jain *basti,* Jinanāthapura Do.

EPIGRAPHY :

P. 39. A Jain epigraph of the Gaṅga period at Manne, Nelamangala *tāluq ;* the record may be of the middle of the 10th cent.

P. 41. A reference to the ancient kingdom of Punnad, mentioned as Punnata in connection with the Jain migration from the north in the 3rd century B.C., and as Paunnata by Ptolemy in the 2nd century A.D.

P. 44. A Hoysala inscription on the *navaraṅga* doorway of the Keśava temple at Grama, Hassan *taluk ;* in it mention is made of the erection of the Vasudeva-Jina-*basti* by Udayaditya, son of Pergade Vasudeva, and contains praise of a Jain *guru* named Chandanandi.

MISCELLANEOUS INSCRIPTIONS :

Pp. 60-61. An inscription on the pedestal of the Jina image in the Śāntinātha *basti* at Grama, Hassan *taluq,* of about 1200—An epi-

Digitization by Arya Samaj Charitable Foundation, Chennai

graph to the north-west of the ruined Mulasthāna temple at Jodi-Kempanpura, Chamarajanagar *tāluq*.

MANUSCRIPTS :

Pp. 64-65. Manuscripts belonging to the library of Pandit Dorbali Sastri at Sravaṇa Belgoḷa—*Śrīpadāśīti*, a Kannada poem in praise of the Pañcha-Parameṣṭhis, by the Jain Poet Āchaṇṇa (Vāṇīvallabha), flourishing at the close of the 12th cent.—*Ātmatatva-parīkṣaṇ*, a Sanskrit work treating of Jain philosophy by Devarāja of the 15th cent.

141 (XV)

Report, do, 1918. Bangalore, 1919.

P. 2. Kaidala : An inscription in the Gaṅgādhareśvara temple having on the slab a figure of Viṣṇu with a figure of Jina ; tells us about the erection of Viṣṇu and Jina temples at the village by Sāmnata-Bāchi, a subordinate of the Hoysala king Narasiṁha I.

P. 4. Stones marked with a discus indicate a grant to a Viṣṇu temple, while those marked with a *mukkode* or triple umbrella, a grant to a Jain temple.

P. 5. Rampura : The Anantanātha-*basti*.

P. 6. Maddagiri : The Mallinātha *basti ;* besides Jina figures the *basti* has figures of Sarasvati and Padmāvati.

P. 11. Nidugal : The Pārśvanātha-*basti ;* this temple probably came into existence in 1232.

P. 16. Kandikere : A *basti* dedicated to Śāntinātha.

P. 18. Huliyar : A stone pedestal of a Jina figure set up by Śriyādevi, consort of Sāmanta-Gova, now found in the Ranganātha temple.

P. 19. Heggere : The Pārśvanātha-*basti*—A fine specimen of Hoysala architecture. This *basti* is perhaps the only *basti* of its kind in the State.

P. 21. Hatna : Nakara-Jinālaya ; the *basti* seems to go back to the beginning of the 12th century.

P. 28. Arsikere : The Sahasra-kūṭa-Jinālaya, founded in 1220 by Vasudhaikabāndhava Recharara, minister of the Hoysala king Bal-

Digitization by Arya Samaj Charitable Foundation, Chennai

lāla II. The object of worship is a mountain containing 1000 Jina figures.

P. 29. Mysore : The Śāntīśvara-*basti.*

Pp. 32-33. PHOTOGRAPHS :

No. 1-65. Drawings for the revised edition of Sravaṇa Beḷgoḷa, Sravaṇa Beḷgoḷa, Hassan dist.

P. 33. DRAWINGS :

No. 5. Plan of Akkana-*basti,* Sravaṇa Beḷgoḷa, Hassan district.

No. 6. Plan of Chāmuṇḍarāya-*basti,* Do. Do.

No. 7. Plan of Chandragiri inscriptions, Do. Do.

No. 8. Plan of Śāntinātha-*basti,* Jinanāthapura, Do.

EPIGRAPHY :

Pp. 45-46. An inscription of the period of the Chola crief Irungola on the pedestal of Pārśvanātha in the Pārśvanātha *basti* on the Nidugal hill, Pavugada *tāluq,* stating that the image was caused to be made by the Jains of Beḷlumbatte.

Hoysala period—

Ballāla I. An epigraph on the pedestal of the Jina image in the *basti* at Hatna, Tiptur *tāluq* ; in it is mentioned the name of the Jain teacher Subhachandra.

Narasiṁha I. A Jain record on a stone pedestal in the Raṅganātha temple at Haliyār, chikkaṇāyakanhalli *tāluq*— Sāmanta-Gova, a feudatory of Narasiṁha I, built the Pārśvanātha *basti* at Heggere in 1160.

Pp. 60-61, 64. Mysore king Chāma Rāja-Odeyar (IX). Reference to two lampstands in the Śāntiśvara-*basti* at Mysore and four brass vessels in the same *basti.*

Mysore king Kriṣṇa Rāja-Odeyar III. An inscription on the pedestal of the metallic image of Anantanātha in the Śāntiśvara-*basti* at Mysore.

Pp. 65-66. MISCELLANEOUS INSCRIPTIONS ;

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A record at Maddagiri stating offering of grant to god Mallinātha—Another record in the Mallinātha *basti* at Maddagiri.

P. 68. Jain kings of Tundiradesa:

Satyandhara, his son Jīvandhara, his son Yaśodhara, his son Guṇapāla, his son Yaśahpāla, his son Prajāpāla, his son Lokapāla, his descendant Himaśītala who ruled from Kali 1125 Piṅgala and in whose reign Akalaṅka vanquished the Buddhists; then followed Harivikrama, Siṁhavikrama, Sataratha, Nyāyaratha and Dharmaratha whose son Chāmuṇḍarāya set up Gommaṭa at Sravaṇa Belgoḷa in Kali 600 Vibhava.

141 (XVI)

Report, do, 1919. Bangalore, 1919.

P. 11. Nittur: The Śāntiśvara-*basti* is a Hoysala structure of about the middle of the 12th century.

Pp. 13-14. Kunigal: An inscription on the sluice of the Kunigal *tāluq,* giving information that the sluice was built in 1394 by Irugapa, the Jain general of the Vijayanagar king Harihara II, and the author of the Sanskrit lexicon *Nānārtharatnākara.*

Kottagere (Sridharapura): Mutilated Jina figures in a ruined *basti* in the village.

P. 16. Hatna: The Vīrabhadra temple once a Jain *basti* dedicated to Pārśvanātha. On a Jain pedestal stands the image of Vīrabhadra.

P. 18. Mysore: Palm-leaf manuscripts at the Śāntiśvara-*basti* and two new inscriptions at the *basti*—copper-plate grants received from Lakṣmīsena-bhaṭṭāraka-paṭṭāchārya of the Jain *maṭha* at Singangadde, Narasiṁharājapura *tāluq.*

P. 20. PHOTOGRAPHS:

Nos. 29-32. Views etc., of Śāntināṫha-*basti,* Nittur, Tumkur district.

DRAWINGS:

No. 2. Ceiling of Gommateśvara temple, Sravaṇa Belgoḷa.

No. 6. Plan of Pārśvanātha-*basti,* Heggere.

Digitization by Arya Samaj Charitable Foundation, Chennai

No. 7. Plan of Pārśvanātha-*basti,* Bastihalli.

EPIGRAPHY :

Hoysala period—

P. 33. An inscription on the pedestal of a Jina image lying on the site of a ruined *basti* at Kottagere Kunigal *tāluq ;* the image represents Śāntinātha.

Vijaynagar period—

Harihara II. A record stating that Irugappa-dannāyaka was a famous Jain general of the king, and was the author of *Nānārtharatnamālā.*

MISCELLANEOUS INSCRIPTIONS :

P. 51. An inscription in characters of the 12th century in the Śāntiśvara-*basti* at Nittur, Gubbi *tāluq*—Another Jain epitaph *(nisidi),* dated in 1380 in the *basti*—Three copper plate inscriptions from the Basti *maṭha* at Singangadde, Narasiṁharājapura *tāluq.*

MANUSCRIPTS :

P. 53. A commentary on Dhanañjaya's *Rāghava-pāṇḍavīya* by Nemichandra—A commentary styled *Vārdhichandrodaya* on Vijaya Sūri's *Śringārārṇavachandrika* by Devachandra — *Jñānachandracharita,* a Kannada poem giving an account of the Jain prince Jñānachandra, composed in 1659 by the Jain poet Pāyaṇavarṇi, a native of Sravaṇa Beḷgoḷa.

ILLUSTRATION IN THE REPORT :

Plate 1. North view of Śāntiśvara *basti* at Nittur.

141 (XVII)

Report, do, 1920. Bangalore, 1921.

P. 8. Kanheri : A Jina figure in cave 64 ; it is apparently a figure of Pārśvanātha, seated on the coils of a serpent canopied by its five hoods.

Po. 10. Nasik : Cave No. 11 is a small Jain cave—A seated figure of Neminātha opposite its entrance.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 11. Daulatabad : Some Jain and Hindu images built into the walls of the Daulatabad fort ; these belonged to temples no longer in existence.

P. 13. Ellora : Of the 34 caves nos. 30-34 are Jain caves ; principal Jina figures in these caves represent Neminātha. To the left of No. 34 is another Jain cave bearing no number.

Pp. 13-14. Badami : Caves, 4 in number, known as Mena-*basti.* Cave 4 is Jain with Jina figures in the shrine and on the walls and pillars. The left wall contains an epitaph of Jakkavve, wife of Jinavarma. who died by the rite of *sallekhana* or starvation.

P. 14. Hampe : On Hemakuta there are two or three small but neat temples in the Hoysala style, said to be Jain, though without any such indication.

Near the Achyutarāya temple is a Viṣṇu shrine, erroneously called a Jain temple.

P. 17. Basti-Haskote : A lofty Jina figure at *Basti,* now enshrined in a modern building—Two seated Jina figures to the north of the huge image.

Pp. 18-19. Reference to two sets of copper plates, one recording grants to a Jain *basti* during the reigns of the Ganga kings Śrīpuruṣa and his son Saigotta Sivamāra ; the other registering a grant to a Jain *basti* at Talkad in 807 by the Rāṣṭrakūṭa prince Kamba-Deva.

DRAWINGS :

No. 4. Ceiling of Pārśvanātha-*basti,* Bastihalli, Hassan dist.

EPIGRAPHY :

Pp. 27-32, 42. A set of copper-plates, relating to the Gaṅgas, received from Narasimharajapura , recording grants to a Jain temple during the reigns of Śrīpuruṣa and his son Saigotta Śivamāra—A Jain epigraph assignable to the Gaṅga period at Hullegala—A record, relating to the Rāṣṭrakūṭas, received from Chāmarājanagara, registering a grant in 807 A.D. to a Jain *guru* named Vardhamāna by prince Kamba-Deva—Two epigraphs at Basti-Haskote, Kriṣṇarājapete *tāluq,* stating that the two ruined Jain temples there were built in about 1117 by

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Punisa, general of the Hoysala king Viṣṇuvardhana, and his wife Jakkavve.

MISCELLANEOUS INSCRIPTIONS :

Two Jain records at Varakodu, dated in 1425 and 1431, indicate that the pillars on which they are inscribed once belonged to a Jain temple—An inscription at Hagalhalli opening with a prayer for the prosperity of the Jina-*śāsana*.

MANUSCRIPT EXAMINED :

P. 44. *Mahisūra-doregala-vaṁśābali,* a Kannada poem, written by an unknown Jain author, living in the early part of the 19th cent.

ILLUSTRATIONS IN THE REPORT :

Plate 13. Jina figure, architrave of a doorway, and pillar in ruined *bastis* at Basti Haskote.

141 (XVIII)

Report, do, 1921. Bangalore, 1922.

WORKS TRANSCRIBED :

P. 5. *Indirābhyudaya,* a champu by Raghunāatha Śūri—*Śāstra-sāra-samuchchaya* by Māghanandi (in part)—*Padārthasāra* by Māghanandi (in part).

EPIGRAPHY :

Pp. 18-29. A set of copper plates received from the Tirumukudlu, Narsipur *tāluq,* relating to the Gangas. It registers a grant in 963 A.D. by king Mārasimha to a scholar named Munjārya *alias* Vādighanghalabhaṭṭa. A full account of the Ganga dynasty is given in the record.

MANUSCRIPTS EXAMINED :

P. 33. *Śāstrasāra Samuchchaya,* a Kannada prose work on Jain philosophy by Māghanandi, a Jain teacher of the middle of the 13th cent.—*Vaidyanighaṇṭusāra,* a Sanskrit work bearing on medicine in the form of a lexicon by Chikkana pandita, a Jain author. He was patronised by the Mysore king Chikka-Deva-Rāja-Odeyar (1672-1704).

Digitization by Arya Samaj Charitable Foundation, Chennai

141 (XIX)

Report, do, 1922. Bangalore, 1922.

Pp. 5-6. Khandagiri: Of the many caves in the place, two appear to be Buddhist and three Jain—On the top of the hill is a Jina temple dedicated to Śāntinātha.

141 (XX)

Report, do, 1923. Bangalore, 1924.

P. 2. Halebid: Pārśvanātha *basti.*

P. 3. Belvādi: An important Jain settlement during the time of the early Hoysala kings—Two inscriptions dated 1160 and 1208 A.D. record the grant to the god Janneśvara.

P. 4. Conversion of the Hoysala king Bitṭi Deva (Viṣṇuvardhana) to Vaiṣṇavism from Jainism.

P. 7. Markuli: Pārśvanātha *basti.*

Pp. 9-30. The age of the early Guptas. Valabhi a stronghold of the Guptas destroyed in 319 A.D.—Jain *Harivaṁśa* of Jinsenāchārya contains chronology of the Muruṇḍas, Guptas and other kings—Kalki, born in 402, started an era after his own name in 428, persecuted the Jains, died in 472 A.D. The initial date of the chronology of the Guptas A.D. 200-201—The exact date of the erection of the statue of Gommateśvara in Sravaṇa Belgoḷa A.D. 1208—Chandragupta II, living in 282, became a Jain and left the country in company with Bhadrabāhu III during the terrible famine to spend his days in solitude in Sravaṇa Belgoḷa.

EPIGRAPHY:

Pp. 36-40. Inscription dated A.D. 1176 at Kalasāpura, Kadur district, Chikmagalur *tāluq,* on the ceiling of the añjaneya temple containing the genealogy of the Hoysala kings. It records the construction of a Jain temple called Vīrballāḷa Jinālaya during the rule of Vīrballāla by Deviseth at the request of his teacher Bālachandramuni of Mūlasaṁgha.

Pp. 113-115. An inscription on a fragmentary stone by the side of a temple in ruins in the Jungle to the west of the village Ichavādi of Shimoga Hobli. It records the gift of wet fields by king Nanṇiya

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Ganga and his *guru* to Chandra-siddhānta deva, a Jain teacher. It gives the genealogy of the Ganga dynasty. The probable date is about the close of the 10th century A.D.

MANUSCRIPTS EXAMINED :

P. 127. (1) *Trailokyadīpikā,* (2) *Bāhubalicharitaśataka* by Nemichandra : (3)*Belugulada Vistāra* by Anantakavi.

P. 130. CONSERVATION :

Repairs to Jain *basti* at Halebid, Hassan dist.

142 (I)

Annual Progress Report of the Superintendent, Hindu and Buddhist Monuments, Northern Circle, 1910-1911.

ACQUISITIONS :

P. 28. Mathura Museum. No. 11—*Tīrthaṅkara* image from Adoki.

142 (II)

Report, do, 1911-12.

P. 5. PHOTOS :

Sl. No. 1299—Temple of Murli Manohar. Brass statuette of Jina (Mahāvīra) with inscription ; front.

Sl. No. 1300—Ditto : back.

P. 9. ACQUISITIONS :

Mathura Museum. No. 14 Fragment of Jain (?) sculpture, from Gurgaon.

142 (III)

Report, do, 1912-13.

Pp. 4-5. EXPLORATION :

An inscribed four-fold Jain image at Katra.

P. vi-x. PHOTOS :

Digitization by Arya Samaj Charitable Foundation, Chennai

Si. No. 1406—Headless Jain sculpture of Pārśvanātha, Baijnāth, Kangra dist.

Sl. No. 1471—One Jain figure etc., Muttra city.

Sl. No. 1494—Jain statue, Paigor, Bharatpur, Muttra dist.

Si. No. 1559—Headless *Tīrthaṅkara,* Muttra Museum.

ACQUISITIONS :

Pp. xii-xiv. Lucknow Museum—

No. 4—Colossal statue of a standing Jain *Tīrthaṅkara,* Kuśān period.

No. 5—Jain column adorned with Jain figures. C. 1000 A.D.

No. 7—Jain *Tīrthaṅkara,* probably, Riṣabhanātha, mediæval period.

No. 20—Metal image of Supārśvanātha with several Jain figures around.

Muttra Museum—

No. 24—Jain sculpture, Mahāban.

No. 33—Inscribed Jain *Tīrthaṅkara,* Katra, Muttra.

142 (IV)

Report, do 1913-14.

P. vii. INSCRIPTIONS :

Marble Jain image (Baijnāth), 2 lines, Sanskrit-Jain Nāgri, (Vikrama) Samvat 1286, (1240 A.D.).

P. xi. PHOTOS :

Sl. No. 1607—Jain inscription in Baijnāth temple, Kangra district.

P. xv-xvi.. ACQUISITIONS :

Lucknow Museum—

No. 1—Bell metal image of Supārśvanātha.

No. 9—Brass image of Riṣabhanātha, with a votive inscription dated Samvat 1216 (A.D. 1159).

No. 18—Brass image of Pārśvanātha with an inscription dated Samvat 1652 (A.D. 1595).

No. 27—A slab with an image of Pārśvanātha.

Digitization by Arya Samaj Charitable Foundation, Chennai

No. 29—A nude figure of Neminātha, mediæval period.

No. 30—A nude figure of a standing Jina.

142 (V)

Report, do, 1914-15.

Pp. 4-5. An inscription in later Gupta characters in the Jain temple at Deogarh.

Discovery of a number of Jain images in an underground temple at Karagua, dated Samvat 1343-4 and giving the names of Visaladeva and others.

EXCAVATIONS at Sarnāth :

P. 21. List of find—

No. 267—Jain (?), headless and feet lost. Late mediæval.

Pp. viii-ix. INSCRIPTIONS COPIED :

No. 56—Pillar of the detached portions of the great Jain temple ; Deogarh, Jhansi district ; 10 lines ; Sanskrit ; Northern class of alphabets ; A.D. 862.

No. 57—Octagonal column in the ante-chamber of the great Jain temple ; Deogarh, Jhansi district ; Sanskrit ; late Gupta characters.

No. 60—An image of Chandraprabhu, Deogarh, Jhansi district ; 1 line ; Sanskrit, Nāgari.

No. 63—Image of a Jain *Tīrthaṅkara ;* Ranipur, Jhansi district ; 2 lines ; Sanskrit, Nāgari ; Samvat 1226.

Pp. xi-xiii. PHOTOS :

No. 1753—Fragment of railing pillar from Kankali Tila : Muttra Museum Muttra.

No. 1704—Five sculptures from Kankali Tila ; Muttra Museum ; Muttra.

No. 1705—Well on Kankali Tila which yielded sculptures, Muttra Museum ; Muttra.

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No. 1713—Inscribed Jain image of *Tīrthaṅkara* from Katra: Muttra Museum; Muttra.

No. 1755—Inscribed Jain image, dated Samvat 1226; Ranipur, Jhansi district.

No. 1756—Jain temple S.; Ranipur, Jhansi dist.

No. 1762—Ruined Jain temple in fort S.E.; Deogarh, Jhansi dist.

No. 1763—Lakhputali temple in Fort E.; Deogarh, Jhansi dist.

No. 1764—Neminātha temple in Fort S.; Deogarh, Jhansi dist.

No. 1765—Pillar *in situ* in front of Jain temple in Fort. Inscribed and dated Samvat 1121 S.E.; Deogarh, Jhansi dist.

No. 1766—Jain images lying South West of the Bara Mandir in Fort; Deogarh, Jhansi dist.

No. 1767—Porch of Bara Mandir in Fort W.; Deogarh, Jhansi dist.

No. 1768—Jain temple N. E. of Bara Mandir in Fort W; Deogarh, Jhansi dist.

No. 1769—Bara Mandir in Fort. S. W.; Deogarh, Jhansi district.

No. 1777—Image of Chandraprabhu in Temple in the Fort; Deogarh, Jhansi dist.

ACQUISITIONS:

P. xviii. Lucknow Museum—

1. Image representing Suvidhinātha, Sam. 1205.

2. Statue representing Neminātha, Sam. 1208.

142 (VI)

Report, do, 1915-16.

P. 5. The name *Jejakabhukti* (designation in inscriptions of the region now known as Bundelkhand) in the inscription on an octagonal pillar in the main Jain temple, Deogarh fort—Erection of the temple, anterior to A.D. 994.

Jain images at Mahoba, Hamirpur district.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 14. One of the Khajaraha monuments, the temple of Ādinātha,, like Gahrao Kā *Maṭh,* is also a Chandel monument.

Inside the portico of the Gahrao Kā Maṭh is a headless inscribed Jain figure of Neminātha, dated Sam. 1228.

Pp. i-ii. INSCRIPTIONS COPIED :

No. 1—Broken image of Neminātha, Gahrao, Jhansi district ; 2 lines ; Sanskrit, Nāgari ; Samvat 1228.

No. 6—Pillar of the portico in front of the main Jain temple, Deogarh,, Jhansi district ; 3 lines, Sanskrit, Nāgari ; of about 11th century.

No. 7—Left door jamb of Main Jain temple, Deogarh, Jhansi dist. ; 8 lines ; Sanskrit, Nāgari ; characters of about the 9th century.

No. 8—Below No. 7 ; Deogarh, Jhansi district ; 8 lines ; Sanskrit, Nāgari ; Samvat 1051 (A.D. 994).

No. 9—Below No. 8, Deogarh, Jhansi district ; 3 lines ; Sanskrit, Nāgari.

No. 10—Below No. 9, Deogarh, Jhansi district ; 2 lines, Sanskrit, Nāgari.

No. 11—Slab below niche on left hand of sanctum in main Jain temple, Deogarh, Jhansi district ; 1 line ; Sanskrit, Nāgari ; ruler's name, Mahasamanta Sri Udayapaladeva.

No. 12—Slab below niche on right hand wall of sanctum in main Jain temple, Deogarh, Jhansi district ; 1 line, Sanskrit, Nāgari ; Samvat 1210 (A.D. 1153) ; ruler's name Mahasamanta Sri Udayapaladeva.

No. 15—Inscribed column with Jain images, Deogarh, Jhansi dist. ; 18 lines ; Sanskrit, Nāgari ; mention of the name of Maharaj Odesimha (Udot Singh).

P. v-vii. PHOTOS :

Nos. 1994-1997. Main Jain temple in Fort, Deogarh, Jhansi district.

Nos. 2041-2043. Jain temple, Dudhai, Jhansi district.

Nos. 2046-2048. Kankali Tila ruins, Mathura Museum, Muttra.

Digitization by Arya Samaj Charitable Foundation, Chennai

142 (VII)

Report, do, 1916-17. Lahore, 1917.

ACQUISITIONS :

P. 4. Lucknow Museum—

A seated Jina.

An inscribed image of Riṣabhanātha from Laharpur, Sitapur dist.

P. 9. Bust of a Jina or *Tīrthaṅkara* of the Kuśāna period unearthed at the Kaṅkālī or Jain Ṭīlā—A fragment of the pedestal of a Jain sculpture of the Kuśāna period.

P. 10. Sculptures added to the Mathura Museum—Figure of a *Tīrthaṅkara* Riṣabha—Inscribed pedestal of a statue of the *Tīrthaṅkara* Vardhamāna.

Pp. 14-17. INSCRIPTIONS COPIED :

No. 7—Fragment of pedestal of an image of a *Tīrthaṅkara,* Mathura Museum. Prakrit, with Sanskrit grammatical forms, Brahmi Kuśāna period.

No. 22.—Pedestal of seated statue of *Tīrthaṅkara* Vardhamāna, Mathura Museum. Prakrit-Brahmi of Kuśāna period.

Pp. 19-20. PHOTOS :

No. 2123—Last page of Jain manuscript dated V.S. 1683, Hastinapur, Meerut district.

No. 2174—Image of a *Tīrthaṅkara* of mediæval period, Kosam, Allahabad district.

142 (VIII)

Report, do, 1917-18. Lahore, 1918.

P. 3. Inscriptions of special value for the Jain art and iconography.

Pp. 8-10. Jain temples in the eastern portion of Deogarh Fort—Sculptures and inscriptions of value for the history of Jain art and mythology—Figures of twenty Jain *Yakṣis*—Their importance—Image of Gommateśvara or Bahubali, second son of Riṣabha—Jain mytho-

Digitization by Arya.Samaj Charitable Foundation, Chennai

logy in these sculptures—Dated inscriptions in the Jain temples, between the Vikrama years 919 and 1876—Colossal statue of Śāntinātha —Brāhmi, daughter of Riṣabha, invented eighteen different alphabets including Turkish, Nāgari, all the Dravidian dialects, Canarese, Persian and the characters used in Orissa.

P. 11. The three-shrined temple at Makarbai, near Mahoba, probably a Jain temple—A fragmentary sculpture of a Jain *Tīrthaṅkara.*

INSCRIPTIONS COPIED :

Pp. 12-21. Brief description of 154 inscriptions found in Jain temples in the Deogarh Fort, Jhansi dist.

Pp. 22-29. PHOTOS :

Nos. 2191-2192—Jain temple, Makarbai (near Mahoba), Hamirpur dist.

No. 2193 —Jain temple, Sijari (near Mahoba), Hamirpur dist.

Nos. 2204-2265—Ruins of different temples, Jain images, etc., Deogarh, Jhansi dist.

142 (IX)

Report, do, 1918-1919. Lahore, 1920.

P. 2. Paintings of the Basohli school show more trace of Jain than of Mughal traditions.

P. 4. Jain temples at Kampila said to contain important inscriptions.

P. 7. Repair of Jain temples in Deogarh.

P. 12. Temple on the hill Murti identified as the Jain temple seen by Hiouen Thsang near Simhapur, the spot where the original teacher of the white-robed heretics or Jains reached enlightenment and first preached the law he had discovered.

P. 13. Sculptures in the Jogion-kā-maṭh, near Rohtak.

No. 6—Image of the *Tīrthaṅkara,* Śāntinātha.

No. 7—Statue of Pārśvanātha.

P. viii. INSCRIPTION COPIED :

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No. 77—On back of the brass image of Sumatinātha, Sanskrit, Nāgari; Sam. 1563; and worshipped in the modern temple of Pārśvanātha, Kampila.

Pp. ix-xiv. PHOTOS:

No. 2405—Crossed legs of a seated *Tīrthaṅkara;* Mathura Museum.

No. 2410—Inscribed standing image of Riṣabha, Mathura Museum.

No. 2413—A man and a woman seated under a *Kalpadruma* of the Jain mythology; Mathura Museum.

No. 2414—A Jain statue of which only the feet survive, Mathura Museum.

No. 2430—Image of Śāntinātha at Jogin-kā-maṭh; Rohtak.

No. 2431—Image of Pārśvanātha, same maṭh; Rohtak.

No. 2438—Jain temple; Hastinapur, Meerut dist.

No. 2464—Headless seated *Tīrthaṅkara* on bank of old bed of the Ganges, Kampila, Farrukhabad dist.

P. xvi. DRAWINGS:

No. 370—Group of Jain temples; Deogarh fort, Jhansi dist.

Nos. 371-376—Detailed plan of Jain temple, Nos. 1, 5, 12, 15, 19, 28; Deogarh Fort, Jhansi dist.

PROTECTED MONUMENTS:

Pp. xxi-xxii. Jhansi district—

No. 67—Jain temples; Chandpur.

No. 82—Jain temples; Dudhai village.

No. 92—Jain temples in Fort; Deogarh village.

142 (X)

Report, do, 1919-1920. Lahore, 1921.

P. iii. INSCRIPTIONS COPIED.

No. 1—Inscribed slab in the compound of Śāntinātha temple; Siron Khurd (Siyadoni), Jhansi dist.; 46 lines; Sanskrit, Nāgari; V.S. 960-1025; donors, Mahendrapāladeva and Devapāladeva,

Digitization by Arya Samaj Charitable Foundation, Chennai

No. 31—On the pedestal of a Jain image; Fort Kangra; 3 lines; Sanskrit, Nāgari; V.S. 1412; donor, Saṁsārachandra.

Pp. iv-viii. PHOTOS:

No. 2531—Jain image; Chaitru, Kangra dist.

No. 2554—Doorway of Śāntināth temple; *Sironi*, Jhansi dist.

No. 2555—Sculpture hall in front of Śāntināth temple; Sironi, Jhansi dist.

Nos. 2556-57—Jain temples; and sculptures lying inside, do.

No. 2558—Image of a Jina; Barsana, Muttra dist.

No. 2559—Image of Pārśvanātha; Kosikalan, Muttra dist.

No. 2570—Jain *Tīrthaṅkara*; Chaumuhani, Muttra dist.

No. 2645—Inscription on *Jñāna-śilā* in the Jain Temple, No. 12; Deogarh Fort, Jhansi dist.

MONUMENTS PROTECTED:

No. 69—Jain temples; Chandpur, Jhansi dist.

No. 84—Jain temples; Dudhai village, Jhansi dist.

No. 94—Jain temples in Fort; Deogarh village, Jhansi dist.

143 (l)

Annual Report on the working of the Rajputana Museum, Ajmer, for the year 1910-1911.

P. 5. APPENDIX A:

LIST OF INSCRIPTIONS in the Rajputana Museum, Ajmer, in 1910-11:

Sirohi State—

(1) Slab of white marble at Dammānī inscribed with a sanskrit inscription of 6 lines, dated 1296 (1239 A.D.) recording a grant by Mahanasīha and others for the spiritual welfare of Anupamādevī, wife of Tejaḥpāla; it also states that the village of Dammāī belonged to the temple of Nemināth also called Lūṇavaśahī on Mt. Ābū.

(2) Slab at Kālāgarā, inscribed with a Sanskrit inscription of 13 lines, dated Sam. 1300 (1244 A.D.) records a grant to the temple of

Digitization by Arya Samaj Charitable Foundation, Chennai

Pārśvanātha at Kālāgarā by Khetā and others, in the reign of *Mahārājādhirāja* Ālhanasīha of Chandrāvatī.

P. 6. APPENDIX B;

LIST OF IMAGES AND SCULPTURES in the Rajputana Museum, Ajmer, during 1910-11.

Ajmere Municipality:

An ornamental marble canopy at Ajmere of a Jain image containing elephants.

143 (II)

Report, do, 1911-1912.

P. 2. ARCHÆOLOGY:

Bāṛlī inscription of the 2nd century B.C.—It is a fragment of an inscription in characters of the 2nd cent. B.C., engraved on a hexagonal pillar—First line contains the words "Vir (ā)ya Bhagavat (e)" which shows its original Jaina affiliation. It was found in the temple of Bhīlot Mātā about a mile from Bāṛlī, and was used as a mortar.

Images of Śāntinātha and Pārśvanātha (Digambara).

P. 5. APPENDIX A:

LIST OF INSCRIPTIONS in the Museum—

Bāṛlī Estate:

A fragment at Bāṛlī of a Jain inscription of the 2nd cent. B.C.

Pp. 5-6. APPENDIX B:

LIST OF IMAGES etc., in the Museum—

Bharatpur State:

A pedestal of a Jain image at Govardhan with a mutilated inscription with names of Jain Āchāryas, Suratnasena and Yaśaḥkīrti.

Ṭanṭoḷi Estate:

At Ṭanṭoḷi a seated Jain image of black stone, another of Śāntinātha and a third ornamental sculpture with Ādinātha in the centre.

Bagherā Estate:

(1) At Bagherā a standing image of (Digambara) Pārśvanātha, (2) Pārśvanātha (Head missing), (3) A fragment of a sculpture representing eight *Tīrthaṅkaras,* (4) A pedestal of a Jain image.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 7. APPENDIX C :

LIST OF INSCRIPTION copied for the Museum—

Sāvor Estate :

At Gaṭyali on a pillar of a Jain temple an inscription records the grant of a field called Māmāvatī to the Jain temple known as Dhaniā Vihāra by a person named Nona in Sam. 1085 (A.D. 1028).

Sirohi State :

On a pillar of a Jain temple at Nāndiā an inscription, dated Samvat 1298 (A.D. 1241) and records that the pillar was made by Bhīmā for the spiritual welfare of his father Rāuṛa Kamaṇa, son of Rāuṛa Pūnasīha.

143 (III)

Report, do, 1912-13.

Pp. 7-8. APPENDIX B :

LIST OF INSCRIPTION copied for the Museum—

Jhālrāpāṭan (city) :

On a pillar of Sātsalākī Pahāṛī, an inscription dated Samvat 1066 (A.D. 1009) mentions the names Nemidevāchārya and Baladevāchārya—Another much mutilated one dated Sam. 1299 (A.D. 1242) contains the names of Mūlasaṅgha and Devasaṅgha.

Jhālrāpāṭan State :

On Jain images at Gangdhār, (1) an inscription dated Samvat 1330 (A.D. 1273) records the name of Sā Kaduā, son of Kumbhā—(2) another dated Samvat 1352 (A.D. 1296) records the name of Dedā, son of Sā Āhada—(3) a third dated Samvat 1512 (A.D. 1456) records the construction of the image of Abhinandana by Bhaṇḍārī Gaya—(4) and a fourth dated Samvat 1524 (A.D. 1468) records the construction of the image of Śreyāṁśa by Śrāvaka Maṇḍana, son of Jayatā.

143 (IV)

Report, do, for the year ending 31st March 1915.

Digitization by Arya Samaj Charitable Foundation, Chennai

ARCHÆOLOGY :

P. 2. Several inscribed Digambara and Śvetāmbara images.

Pp. 5-6. APPENDIX A :

LIST OF PREHISTORIC ANTIQUITIES, images etc., in the Museum—

The Dungarpur State :

At Baroḍā, (1) A Jain image bearing inscription dated Sam. 12 (xx) (head missing)—(2) another inscription on a similar image bears the date Sam. 12 (6)4,—(3) a third bears the date Sam. 1713,—(4) a fourth one, the date Sam. 1730,—(5) a fifth one, the date Sam. 1632,—(6) a sixth one, the date Sam. 1654,—(7) a seventh one on a image of Ādinātha bears the date Samvat 1573,—(8) an eighth one, on an image of Sumatinātha bears the date Samvat 1654,—(9) a ninth one, a Jain image bears the date Samvat 16 (xx),—(10) a tenth one, on a Jain image bears the date Sam. 1650,—(11) an eleventh, on an image of Pārśvanātha bears the date Sam. 1573 (head missing),—(12) a twelfth one on part of a sculpture of a small Digambara Jain image.

The Bānswārā State :

At Kalinjarā, (1) an inscription on lower part of a Digambara Jain image bears the date Sam. 1640,—(2) another inscription on lower part of a Digambara Jain image of Chandraprabha bears the date Sam. 1625,—(3) a third inscription on a Jain image of Sumatinātha (head missing) bears the date Sam. 1648,—(4) a fourth inscription on a Jain image of Śreyāṁśanātha (head missing) bears the date Sam. 1648.

The Bānswārā State :

At Talwārā, (1) a standing Digambara Jain image bears inscription of Sam. 1130,—(2) another bears inscription of Sam. 1137.

The Dungarpur State :

At Baroḍā, a Jain image of Pārśvanātha bears inscription dated Sam. 1665.

Pp. 7-8. APPENDIX B :

LIST OF INSCRIPTIONS copied for the Museum—

Digitization by Arya Samaj Charitable Foundation, Chennai

Bānswārā State :

In a Jain temple at Arthūṇā, an inscription of the time of the Paramāra prince Chāmuṇḍarāja is dated Sam. 1136 (A.D. 1080).

Dungarpur State :

On a slab built into the wall of a Jain temple at Āntrī an inscription (broken into pieces) of the time of Rāwal Somadāsa of Dungarpur, is dated Sam. 1525 (A.D. 1468).

INSCRIPTION COPIED :

P. 2. An inscription of the time of Paramāra prince Chāmuṇḍarāja dated Sam. 1159 (A.D. 1102) found at Arthūṇā in the Bānswārā State. It is much defaced.

143 (V)

Report, do, for the year ending 31st March 1917.

INSCRIPTIONS COPIED :

P. 3. Navgāmā (in the Bānswārā State) inscription—It is built into a wall of the Jain temple of Śāntinātha and is dated Sam. 1571 (A.D. 1514). It states that during the reign of *Mahārājādhirāja* Rāula (Rāwal) Udayasiṁha, the temple of Śāntinātha was built at Nūtanapura (Navgāmā) in the Vāgvara (Vāgaḍa) country by Humbada Śrīpāla and his brothers Rāmā Mānkā, Rūḍā, Bhauṇā, Lāḍikā and Vīradāsa.

P. 6. APPENDIX B :

LIST OF INSCRIPTIONS copied for the Museum—

Bānswārā State :

Engraved on a memorial pillar at Naugāmā is an inscription of the time of *Rājādhirāja* Somadāsa of Dungarpur, dated Sam. 1557 (A.D. 1480). It records the death of some Jain priest.

143 (VI)

Report, do, for the year ending 31st March 1918.

P. 2. INSCRIPTIONS COPIED :

Digitization by Arya Samaj Charitable Foundation, Chennai

Do, dated Sam. 1155 (A.D. 1098) recording construction of the image of Munisuvrata, found in the Godijis (Jain) temple at Kelwā Udaipur State.

Do. of the time of Paramāra prince Vijayarāja (of Vāgaḍa) dated Sam. 1165 (A.D. 1109), contains names of Mandana and Chāmundarāja.

Do, dated Sam. 1732 (A.D. 1675) engraved on the pedestal of the image of Riṣavadeva in the Chaturmukha temple, records that during the reign of Mahārāṇā Rājasiṁha the temple was built by Sāha Dayāladāsa, Sārpuria Oswāl, whose pedigree is given in detail.

Do, dated Sam. 1699 (A.D. 1543) engraved on the pedestal of the image of Pārśvanātha in the Jain temple known as Jagājī Talesarā at Kelwā, records the name of Sāha Jītā of the Talesarā sect in the Ukeś (Oswāl) caste, the constructor of the image.

P. 9. APPENDIX B: INSCRIPTIONS COPIED:

Udaipur State—

(1 Engraved on a dais in the Śītalanātha temple at Kelwā is an inscription, dated Sam. 1023 (A.D. 966).

(2 Engraved on a lintel of a niche at Kelwā is another inscription, dated Sam. 1155 (A.D. 1098).

(3) Engraved on the pedestal of the image of Pārśvanātha at Kelwā is a third inscription, dated Sam. 1699 (A.D. 1642).

(4) Engraved on the pedestal of the image of Riṣabhadeva at Rājnagar is an inscription, dated Sam. 1732 (A.D. 1675).

143 (VII)

Report, do, for the year ending 31st March 1919.

P. 2. ANTIQUITIES:

A head of a Jain image.

Pp. 2-5. INSCRIPTIONS COPIED:

(1) An inscription on the pedestal of a stone image, in Digambara Jain temple at Ajabgarh in the Alwar State, dated Sam. 1170 (A.D.1113), records the name of Śrāvaka Anantapāla, who set up the image.

Digitization by Arya Samaj Charitable Foundation, Chennai

(2) *Do,* on the back of a brass image of Chandraprabha. Dated Sam. 1493 (A.D. 1436).

(3) *Do,* of the time of *Rājādhirāja* Dungarasiṁhadeva of the town Gopāchala (Gwalior), dated Sam. 1510 (A.D. 1453), records the installation of the image of Sambhavanātha by Bhaṁ (=Bhaṇḍārī)-nātha. The image originally belonged to some Jain temple at Gwalior, but is now deposited at the western entrance of the guest house at Alwar.

(4) *Do,* on the back of a brass image of Dharmanātha, dated Sam. 1519 (A.D. 1462)

(5) *Do,* of Pārśvanātha dated Sam. 1559 (A.D. 1503).

(6) *Do,* on the pedestal of a stone image, dated Sam. 1826

(7) A Hindi poetical inscription in Chhappai metre on a wall of Devakā-Devarā at *thānā* Ghāzi in Alwar State, records that one Rāma, son of Riṣabhadāsa of Khondukā sect of Pātani clan (of Digambara Jains) built a mansion and a garden and consecrated the image of Deva (Devaji, a snake God) Sam. 1809 (A.D. 1752).

P. 7. APPENDIX A :

LIST OF ANTIQUITIES in the Museum—

A head of a Jain image at Adhāi Dinkā Jhomprā, donated by the Commissioner, Ajmer Merwara.

143 (VIII)

Report, do, for the year ending 31*st March* 1920.

P. 2. ANTIQUITIES :

Alwar State :

A Digambara Jain image of Śāntinātha of white marble, the head being severed from the body. The pedestal has an inscription dated Sam. 1195 (A.D. 1138).

Pp. 2-5. INSCRIPTIONS COPIED :

Alwar State—

On the pedestal of the standing image of Anantanātha in the Digambara temple at Navgāmā (Rāmgarh Tahsil), dated Sam. 1175 (A.D. 1119).

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Do, of the temple of Śāntinātha, dated 1195 (A.D. 1138).

Do, of a stone image in the Jain temple at Sundāṇā, dated Sam. 1348 (A.D. 1291).

Do, on the back of a brass image representing all the *Tīrthaṅkaras* in the Jain temple at the village of Kheḍā, dated Sam. 1479 (A.D. 1412).

Do, on the pedestal (front and back) of a stone image in the Digambara Jain temple at Naugāmā, Alwar State, dated Sam. 1509 (A.D. 1452).

Do, on the back of a brass image of Sumatinātha in the Śvetāmbara temple of Śāntinātha at Manjpur, dated Sam. 1525 (A.D. 1469).

Do, on the pedestal of a stone image in the Jain temple at village Kheḍā, dated Sam. 1531 (AD. 1475).

Do, do, in the Digambara Jain temple at Naugāmā, dated Sam. 1545 (A.D. 1488).

Do, do, in the Digambara Jain temple at Naugāmā, dated Sam. 1548 (A.D. 1491).

Do, on the back of a brass image of Pārśvanātha in the Digambara Jain temple at Lachhmangarh, dated Sam. 1595 (A.D. 1538).

Do, on a stone slab built into the wall of the temple known as Chaumukhji at Sirohi. Records the consecration of the image of Ādinātha by Saṅghamukhya Sam (Sanghavī) Sīpā and his wife Sarūpade, their sons, and grandsons, dated Sam. 1634, Śaka, 1501.

Do, on a slab of stone built into the wall of a Jain temple, recording constructions of a temple of Rāvaṇa Pārśvanātha and the consecration of his image by Hīrānanda. Dated Sam. 1645 (A.D. 1589).

Do, on the image—pedestal of Śītalanātha in the Śvetāmbara Jain temple at Manjpur, recording that the image was set up in Sam. 1654 (A.D. 1597).

Do, do, in the Digambara Jain temple at Lachhmangarh, dated Sam. 1660 (A.D. 1604).

Do, on the back of a brass image of Kunthunātha in the Digambara Jain temple of Riṣabhanātha at Lachhmangarh, dated Sam. 1700 (A.D. 1643).

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A Hindi inscription on a loose stone slab lying in the house of a Jāṭnī at Kathumbar, dated Sam. 1718 (A.D. 1661).

An inscription on the pedestal of a Jain image in the upper storey of the Chaumukhji temple at Sirohi, dated Sam. 1721 (A.D. 1664).

P. 7. APPENDIX :

LIST OF ANTIQUITIES :

A Digambara Jain image of Śāntinātha at Buḍha Pushkar donated by the Assistant Commissioner, Ajmer.

143 (IX)

Report, do, for the year ending 31st March 1921.

P. 1. ANTIQUITIES :

A pillar having four Jain images (Chaumukha) on its sides bearing an inscription dated Sam. 1137 (A.D. 1080).

A pedestal of a Jain image with an inscription dated Sam. 1216 (A.D. 1159).

Pp. 2-6. INSCRIPTIONS (copied) :

An inscription engraved underneath a Jain image found at Ajmer in a well near Husband Memorial High School. It is on a pillar with images on its four sides (Chaumukha) and under one of the facets is the emblem of lotus representing the image to be either of Padmanātha or Neminātha. Dated Sam. 1137 (A. D. 1080)

An undated inscription which appears to be of the 12th C. from the script, on a lintel of one of the arches of the temple of Śiva, 3 miles from Jaipur city. The inscriptions originally belonged to a Jain temple out of the material of which the *maṇḍapa* of this temple was constructed. It contains five verses and extols Jina Nābhi.

Do, on a pedestal of a Jain image (lost) found at Badhnor in the Dhār territory, dated Sam. 1216 recording the name of Āchārya Kumārasena of Lāḍa Vāgaḍa Saṅgha.

Do, on a stone slab lying loose on a platform built round a tree in front of the Rāmapol gate at Chitor, dated Sam. 1358 (A.D. 1302).

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It is important as it gives the latest date of the reign of Rāwal Samarasiṁha of Mewar. The latest epigraphic evidence known so far gives the date, Sam. 1344 (A. D. 1387).

Do, on a pillar in the Jain temple now known as Singār Chaurī at Chitor, dated Sam. 1505 (A.D. 1448). The Building where the inscribed pillar exists is really a Jain temple and not the Singār Chaurī or the place of marriage of Rāṇā Kumbha's daughter. The temple has no image at present.

P. 7. APPENDIX A :

ANTIQUITIES deposited in the Museum—

Dhar State :

A pedestal of Jain image at Badhnor, donated by Pt. Chandradhar Guleri, Ajmer.

P. 8. APPENDIX B :

LIST OF INSCRIPTIONS copied for the Museum—

An inscription dated Sam. 1137 (A.D. 1080),underneath a Jain image at Ajmer.

143 (X)

Report, do, for the year ending 31st March, 1922. Delhi, 1923.

Pp. 1-4. An inscription on the back of a brass image of Pārśvanātha in the temple of Śāntinātha at Sirohi. Dated Samvat 1135 (A.D. 1078).

Do, of Riṣabhadeva in Gumānji's temple at Partābgarh. Dated Sam. 1363 (A.D. 1306).

Do, in the Nayā Jain temple at Partābgarh, dated Sam. 1373 (A.D. 1317).

Do, in the Śvetāmbara temple at Deoliā in the Partābgarh State Dated Sam. 1373 (A.D. 1316).

Do, of Śāntinātha in the Śvetāmbara temple of Pārśvanātha at Deoliā, dated Sam. 1393 (A.D. 1337).

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Do, in the same temple, dated Sam. 1394 (A.D. 1338).

Do, in the same temple. Dated Sam. 1452 (A.D. 1395).

Do, in Gumānji's temple at Partābgarh. Dated Sam. 1462 (A.D. 1405).

Do, in the temple mentioned above. Dated Samvat 1464 (A.D. 1408).

Do, in the Śvetāmbara temple of Pārśvanātha at Deoliā. Dated Sam. 1479 (A.D. 1422).

Do, in the same temple. Dated Sam. 1483 (A.D. 1426).

Do, in Sāḍha Bārā's temple at Partābgarh. Dated Sam. 1503 (A.D. 1446).

Do, in the Śvetāmbara temple of Pārśvanātha at Deolia. Dated Sam. 1509 (A.D. 1452).

Do, in the Śvetāmbara temple of Pārśvanātha at Deoliā. Dated Sam. 1518 (A.D. 1461).

Do. in the Śvetāmbara temple of Pārśvanātha at Deoliā. Dated Sam. 1518 (A.D. 1461).

Do, in the Digambara temple of Riṣavadeva at Jhānsadi in the Partābgarh State. Dated Sam. 1521 (A.D. 1465).

Do, in the Śvetāmbara temple of Pārśvanātha at Deoliā. Dated Sam. 1521 (A.D. 1464).

Do, representing 24 Jinas in the temple of Śāntinātha at Sirohi Dated Samvat 1522 (A.D. 1465).

Do, image in the temple of Śāntinātha at Sirohi. Dated Samvat 1524 (A.D. 1467).

N.B. All the above inscriptions are engraved on the backs of brass images.

In the above inscription there is proof of the wholesale conversion of the town of Osiān (Ukesh) to Jainism.

144 (l)

Annual Report of the Archæological Department of H. H. the Nizam's Dominions, 1914-15. Calcutta, 1916.

Digitization by Arya Samaj Charitable Foundation, Chennai

Pp. 3-4. Deval *masjid* originally a Buddhist or Jain temple—Images of Buddha or of *Tīrthaṅkaras* carved on several stones—Its architectural style similar to that of the 8th to 10th century A.D. of the Northern Deccan—Its conversion to a mosque by the Muhammadans in A.D. 1325-51.

144 (li)

Report, do, 1915-16. Calcutta, 1917.

P. 6. Patancheru once an important centre of Jain worship—Colossal statues of Mahāvīra and other *Tīrthaṅkaras*—New images said to be discovered—Attitude of the ruling princes in the northern part of the Deccan favourable to the Jain religion from the 7th to the 10th century A.D.—Subsequent destruction of the Jain temples by the worshippers of Śiva and Viṣṇu or their conversion to shrines of these faiths—No remains of the temples of Patancheru are found except statues lying buried in mounds or under the Brāhmanical constructions.

144 (lii)

Report, do, 1918-19. Calcutta, 1920.

P. 6. Group of Jain and Brahmanical caves known as Dābar Leṇa or Tarla Leṇa.

P. 38. (434)—Nagai Jain image in a temple (photographic negative).

145 (I)

Travancore Archæological Series, Vol. I. Madras, 1910-13.

No. 7 : TRIVANDRAM MUSEUM STONE INSCRIPTION OF MARANJADAIYAN.

P. 155, n. 12. Conversion of Pāṇḍya Māravarman (I) from the Jain to the Śaiva faith under the influence of the Śaiva saint Tirujñāna Sambandar.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 157, n. 21. Symbolical interpretation of the shrine of Narasinha, the Brāhmaṇa Lion god, excavated in the Anaimalai hill (the Jain elephant hill).

No. 12: TWO INSCRIPTIONS OF VIKRAMĀDITYA VARAGUNA.

Pp. 193-195. Chitaral inscriptions: Figures of the *Tīrthaṅkaras* and of the goddess Padmāvatidevi carved in a cave on the hill Tiruchchanattu malai—Figures of the Devi, Mahāvīra and Pārśvanātha—Jain figures on a brick *gopuram*—original temple destroyed—Present temple believed by the Hindus to be the temple of Bhagavatī—Application of the name *chāraṇa* to any Jain ascetic — Tiruchcharanattumalai, meaning a hill sacred to the Jain ascetics—Kalugumalai, an important Jain settlement of old—Records donation of gold to the Bhatariyar of the Tiruchcharanattumalai by Gunandangi Kurattigal, disciple of Araṭṭanemibhatara.

ILLUSTRATIONS:

Mahāvīrā-*Tīrthaṅkara* in the central shrine of the temple on the Tiruchchanattu-malai. General view of the temple of Bhagavatī on the hill.

Sculptures on the overhanging rock on the north of the temple.

145 (II)

Trav. Arch, Ser. Vol. 2. Trivandrum, 1916-21.

BAUDDHA AND JAIN VESTIGES IN TRAVANCORE:

Pp. 115-130. Bauddha and Jain faiths over the whole of India—Jain faith still lingers—The Jains said to have migrated into the south under the leadership of Bhadrabāhusvāmi—Kings of the Drāviḍa countries, adherents of Bauddha and Jain faiths—Grant of a Burmese king named Māravijayottuṅga-varman to the Jain temple at Tirunaruṅgoddi—Travancore under the influence of the Bauddha and Jain faiths—Vikramāditya Varaguna, a donee to the Jain temple of Chitaral—The image of *Tīrthaṅkara* in the *Mānasāra*—The images of Jina and Buddha in the *Brihat Saṁhitā*—The Jain centres of worship on the extreme north and south of the State—Bhagavatī temple on the Tiru-

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chchanattumalai near Chitaral– Some Jain figures and the figure of Padmāvatidevī—Jain temple of Nāgarāja in Nāgarkoyil—Jain images in this Nāga temple.

ILLUSTRATIONS :

Map of Travancore showing the positions of the Bauddha and Jain relics—Jain images at Chitaral—Inscriptions of Vikramāditya Varaguna at Chitaral hill—Jain images in the Nāgarājasvāmi temple at Nāgarkoyil—Jain images at Kallil—Megalithic image of a *Tīrthaṅkara* in the Jain temple at Tirumalai near Polur, South Arcot dist.—Metallic Jain images and *Yantras* in the Jain temple at Tirumalai near Polur, South Arcot dist.

FOOT NOTES :

P. 115. Kuna Pandya, a staunch Jain—Some Chālukya, Rāṣṭrakūṭa, Kādamba and Hoysala kings, patrons of Jainism.

P. 128. Term Pallichchandam denoting land granted to Jain and Bauddha temples.

145 (III)

Trav. Arch. Ser., Vol. 3. Part I. Trivandrum, 1922.

P. 3. Aiyai, a female ascetic of the Jain or Bauddha creed figuring in the work *Śilappadigāram.*

Guṇavīrakkurav-*Aḍigal,* a Jain teacher.

145 (IV)

Trav. Arch. Ser., Vol. iv. Trivandrum, 1923-24.

Pp. 146-148. Jain temple at Chitral.

146 (I)

Annual Progress Report of the Archæological Department, Jammu and Kashmi State, for the Vikrama year 1974 (A.D. 1917-18).

P. 7. Brass image of Jina (two photographs).

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146 (I:)

Report, do for the Vikrama year 1975 (A.D. 1918-19).

P. 3. Haravana, the ancient Ṣadaradvana, or forest of six saints—The site explored and some bricks & tiles stamped with the image of an Arhat, discovered.

147

Annual Report of the Watson Museum of Antiquities, Rajkot, for the year ending 31st March, 1920.

P. 6. In Saurāṣṭra are holy places of the Brāhmaṇical Hindus, the Jains and of the Buddhists.

148

Annual Report of the Sardar Museum and Sumer Public Library, Jodhpur, for the year ending 30th September, 1922.

P. 2. An inscription, engraved on a white stone and fixed on the wall of the temple of Pārśvanātha at Jaswantpur, dated Samvat 1881. The foundation of the temple was laid in Samvat 1871.

Do, dated Sam. 1258 engraved on the back of a brass image of Śāntinātha lying in the above temple.

P. 3. Two inscriptions, dated Sam. 1238 engraved on 2 pillars of the *sabhā maṇḍapa* of the Jain temple of Ratnapur.

P. 4. An inscription, carved on a white stone slab containing the image of Pārśvanātha and lying in the Jain temple, Ratanpur, dated Sam. 1308. It mentions that Doongar Siṁha, son of Madan Siṁha built an image of Jinendra at the temple of Pārśvanātha at Sanderagarh, Ratanpur.

Do, engraved on the pillar of the same *Sabhā Maṇḍapa* of the above temple, dated Sam. 1332. It mentions a grant of land to the above temple.

Do, dated Sam. 1348, engraved on the pillar of the *sabhā maṇḍapa* of the above temple, mentions some grants for the temple.

Do, engraved on the lintel of the temple of Śiva (at Ratanpur) to the west of the above Jain temple, belonging to the reign of Kumārapāladeva. It refers to the anouncement of non-slaughter of animals on

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the 14th and 15th day of both (dark and bright) parts of every month by queen Sirayadevi of a feudatory of Kumārpāla.

P. 9. Back upper portion of a seat of Jain god together with Chhatra in the middle of the lower portion and 107 miniature figures of Jain *Tīrthaṅkara* (Photograph).

Jain temple at Ratanpur (Photograph).

Carving of the ceiling of the *sabhā maṇḍapa* of the above Jain temple (Photograph).

Gate in the front of the above Jain temple (Photograph).

IV. EPIGRAPHY & NUMISMATICS

149

Monumental Inscriptions in all parts of the world. (CR, lxix, Art. 5, 1879, p. 84-127).

P. 118. Reference to monumental inscriptions and sculptured figures in Mathura with regard to Jain origin, proving the existence of Jain religion at about 50 B.C.

150

LOVENTHAL, E. *The Coins of Tinnevelly.* Madras, 1888.

P. 12-13. Rāmānuja's conversion of Biṭṭi Deva, the Ballāla king of Dvāra-samudra, from the Jain to the Vaiṣṇava faith—His conversion dated probably from 1117.

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151

SMITH, VINCENT A. *Catalogue of the Coins in the Indian Museum, Vol. I.* Oxford, 1906.

P. 132. *Stūpa* used in ancient times by the Jains as freely as by the Buddhists—Buddhism more widely diffused than Jainism during the period of the currency of punch-marked coins.

152

KEILHORN, F. *Two verses from Indian Inscriptions.* (JRAS, 1907, p. 175-177)

Pp. 175-176. Paramāra Dhārāvarṣa of Chandravati is eulogsied in two verses in a Mount Abu inscription.

153

HAIG, T. W. *Some inscriptions in Berar.* (EIM, 1907-8, p. 10-21).

P. 21. Sirpur: Sirpur in the Basin District has a fine temple of Antarikṣa Pārśvanātha belonging to the Digambara Jain community. It has a Sanskrit inscription with a date which has been read as Sam. 1334 (A.D. 1406). Cousens believes that the temple was built at least a hundred years before that time.

154

BHANDARKAR, D. R. *Ghatiyala Inscriptions of Kakkuka; Samvat* 918 (EI, ix, 1907-08, p. 277-281).

Inscription contained in an old Jain structure, now called *Mātākī-sāl.*

155

GUERINOT, A. *Répertoire D'Epigraphie Jaina. Précédé d'une esquissa de l'histoire du Jainisme d'aprè's les inscriptions.* Paris, 1908.

Pp. 1-311. Entries 1-850. Introduction contains articles on Royal Dynasties principal sanctuaries, succession of Āchāryas and Samghas,

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156

SMITH, VINCENT A. *The History and Coinage of the Chandel (Chandella) Dynasty of Bundelkhand (Jejakabhukti) from 831 to 1203 A.D.* (IA, xxxvii, 1908, p. 114-148).

P. 119. An image in the Jain temple at Khajurāho.

157

RAPSON, EDWARD JAMES. *Catalogue of the coins of the Andhra Dynasty, the Western Kṣatrapas, the Traikūṭaka Dynasty and the "Bodhi" Dynasty.* London, 1908.

P. xii. Between 2 B.C. and 2 A.D. Brāhmaṇism, Buddhism and Jainism continued to flourish side by side.

P. xvii. Hāthigumphā inscription of Khāravela.

P. xx. Śakti-Śrī, in accordance with Bühler's suggestion, may have been the historical original of the Śakti-Kumāra of Jain legend.

P. xxxix. Paithan on the Godavari in the Nizam's Dominions: The ancient Pratiṣṭhāna is in Jain legend the capital of king Śālivāhan (Śātavāhana) and his son Śakti-Kumāra.

P. clxxv. The symbol *'Nandipada'* (.....) is certainly not exclusively Brāhmaṇical, as it is frequently seen, often in a more elaborate form, in Buddhist and Jain sculptures.

158

BANERJI, R. D. *The Discovery of Seven New-dated Records of the Scythian Period.* (JPASB, v, 1909, p. 271-277).

(Records in the Archæological section of the Lucknow Provincial Museum):

(1) An inscribed Jain image, the year 9.

(2) An inscribed Jain image, the year 12.

(3) An inscription on the base of an image of Sambhavanātha, the forty eighth year of Huvikṣa.

(4) An inscribed Digambara image, the year 71.

(5) An inscribed Chaturmukha from Rāmnagar, the year 74.

(6) An inscribed image of Riṣabhanātha, the year 84.

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159

RICE, B. L. *Mysore and Coorg from the inscriptions.* London. 1909.

P. 3-10. Chandragupta Maurya

Jain inscriptions and traditions relating to Bhadrabāhu and Chandragupta. *Brihatkathākoṣa* by Harishena; *Bhadrabāhu Charita* by Ratnanandi; Rājāvali-kathe by Devachandra. Sallekhana.

P. 13. Asoka, first a Jain.

P. 31-32. Simhanandi, a Jain Acharya, who made the Ganga Kingdom, is named as a great poet by Indrabhūti, in his Samayabhūṣaṇa. First Ganga King Madhava (Kongunivarmma.

P. 34-35. Avinīta, a Jain; his preceptor Vijayakīrtti; his grants to Jain temples at Urnur and Perur.

Durvvinīta, his tutor Pūjyapāda, author of Sabdāvatāra.

P. 37. Mushkara or Mokkara-from his time the State adhered to the Jain religion.

P. 39. Śrīpurusha, his grant for Jain temple erected by Kanadachchi, grand-daughter of Pallavādhirāja and wife of Parama Gula, the Nirggundarāja.

P. 41. Govinda erected a Jain temple in Kummadavada (now Kalbhani, Belgaum).

P. 46 & 72. Indra-Rāja, the last of the Rāṣṭrakūṭas, starved himself to death by the rite of Sallekhana. Mārasimha ended his days in religious exercises at the feet of Ajitasent.

P. 47. Rachamalla Satyavākya IV; efforts to revive influence of Jainism: erection of the colossal Gomaṭa statue by his minister and General Chāmuṇḍa Rāya. See ibid. p. 193.

P. 79. Bijjala (Kalachuria), a Jain by religion.

P. 90. Rājādhirāja, the wicked Chola, burnt Jain temples in Belvola Country erected by Ganga-Permadi (Ganga).

P. 95. The Hoysalas were Jains; their origin; story of the Jain Yati Sudatta or Vardhamāna-munīndra.

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P. 99-101. Bitti Deva—exchanging Jain faith with Viṣṇu and calling himself Viṣṇuvardhana. His first wife Santala Devi and his General Hulla were some of the foremost upholders of Jainism.

P. 106. Narasimha III (Hoysala) visited Vijaya Parsva temple at Halebid, and read his genealogy.

P. 113-114. Bukka Rāya—his reconciliation of the Jains and the Vaiṣṇavas, the latter persecuting the former.

P. 138. Jinadatta, founder of the Santara Kingdom; Jain goddess bestowed on him the power to transmute iron into gold. The rulers of this line eventually became Lingāyatis, but had Jain wives.

P. 141-142. The Changalvas first met with in Jain inscriptions at Panasoge or Hanasoge. Rāma (son of Dasaratha, brother of Lakshmaṇa and husband of Sītā) erected 64 basadis at Panasoge. Jain priests of the Hottage (or Pustaka) gachcha claim Jurisdiction over these basadis and at Tale-Kaveri (in Coorg). One of the basadis set up by Rāma had been endowed by the Gangas and was rebuilt by King Nanni Changalva.

P. 145. The Kongalva Kings were Jains; Grants by Sugani Devi (Kongalva) to basadis at Mullur (in Coorg).

P. 146. Punnata, an ancient Kingdom and Jain migration.

P. 148. The Senavaras were Jains; their inscription in West Kadur district.

P. 152. The Saluvas (or Salvas) originally Jains. Sangitapura (Haduvalli).

P. 168. Priests played prominent part in political affairs and their advice ever deemed of importance. Megasthenes says of the Sarmanes (the Jain Śramaṇas) who live in the woods that kings consult them regarding the causes of things. In the second century A.D. the Jain Acharya Simhanandi made the Ganga Kingdom. In the eleventh century a Jain Yati put the Hoysalas in possession of their Kingdom.

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P. 180. Kayadala chief supported all creeds including Jainism.

P. 185. The Jain vow or Sallekhana was the orthodox mode of emancipation from the body when life could no longer be endured, and the instances of its performance are numerous, especially at Śravana-Belgoḷa, from the earliest times.

P. 196 201. The Jains were the first cultivators of the Kannada language. Samantabhadra, author of *Gandhahasti-mahābhāsya;* Pujjyapāda alias Devanandi, author of Jainendra (grammer), *Sarvārthasiddhi, Samādhi-Śataka, Nyāyakumuda-chandrodaya, Sabdāvatāra.* Ramasena, Meghachandra, Jinachandra, Śrutamuni, Vakragrīva, author of *Navasabdavāchya;* Vajranandi, author of *Navastotra;* Sumati of *Sumatiśatakam;* Chintāmani of the *Chintāmani;* Śripāla, expounder of the Tattva; Bhaṭṭa-Akalaṅka's grammar, the *Karṇāṭaka-Sabdānuśāsana;* Śrīvarddhadeva also called Chuḍāmaṇi and Tumbalurāchārya, author of *Chuḍāmaṇi,* a commentary on the Tattvārtha-mahā-śāstra; there is also one Jain work *Chintāmaṇi* the greatest epic poem in the Tamil language. Durvvinīta, the Ganga King have had his preceptor Pujyapāda and he is said to have walked according to the example of his Guru. Umāsvāti (Gridhrapinchhāchārya) author of *Tattvārtha;* Gunanandi, a logician, grammarian and poet; Śruṭakīrtti wrote *Rāghava-Pāṇḍavīya;* Śrīpāla alias Vādibhasiṁha, the commentator; Anantavīryya and his *Vritti* to *Akalaṅka-sūtras;* Dayapāla, his Prakriyā to the *Sabdānuśāsana;* Lokāchārya, a grammarian and astrologer; Sampūrṇachandra, an astronomer; Śrīdhara skilled in mantras and medicine; Indranandi, author of *Pratiṣṭhā-Kalpa* and *Jvālinī-Kalpa;* Śivakoṭisūri illustrated the *Tattvārtha-sūtra;* Śrutamuni, a poet and grammarian; Vidyānanda illustrated *Āptamīmāṁsā* and composed *Ślokavārttikālaṅkāra* & *Budhesabhavana-vyākhyāna;* Akalaṅka, his Bhāṣya to *Devagāma-stotra;* Prabhachandra, wrote the *Mārttaṇḍa;* Nemichandra, author of *Trilokaśāra;* and Devachandra author of *Rājāvali-Kathe.*

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P. 203. Jainism prevailed in Mysore before the third cent. B.C. and it continued a popular faith during more than a thousand years of the Christian era. It was the State creed in the time of Gangas, of some of the Rāshtrakūṭas and Kalachuryas and of the early Hoysalas. Also of the minor states of Punnata, of the Santaras, the early Changalvas and the Kongalvas. But the Chola conquests in 1004, the conversion of the Hoysala King in 1117 and the assasination of the Kalachurya King in 1167 were severe blows to its influence. In an endeavour to accomodate itself to the age, Jina is described in 1151 as Siva, Brahma, Buddha and Vishnu; and for a generation following we find, chieftains who were supporters of all the four creeds.

List of Jain hierarchy and the succession of Jain Gurus according to the inscriptions (mentioned) arranged according to date of the first, fifth, eleventh, twelfth, fifteenth and sixteenth centuries.

P. 204. Arhadbali formed four divisions of the Sangha—the Sena, Nandi, (Tridivesa or) Deva and Simha sanghas.

Mallishena Maladhāri, a disciple of Ajitasena.

There were no Brahmanas in the South in the time of Mukkanna Kadamba, the third cent.

P. 206. Sankarāchārya opposed the Jains and revived Siva worship but in the middle of the twelfth century was established the Lingayit faith and into this great number of Jains were merged, while Jain images and temples were converted to Linga use.

P. 207. Conversion of King Bitti Deva (Hoysala) from Jainism to Vaiṣṇavism by Rāmānuja. Bitter animosity continued to exist against the Jains and in 1368, they complained in a body to King Bukka-Rāya of the persecution by the Vaiṣṇavas.

P. 208. From the Vīra-Śaivas, who had largely superseded the Jains in the west, the latter were exposed to violent opposition. In 1638 an over-zealous Lingayat official stamped a Linga on the pillars of the principal Jain temple at Halebid.

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P. 209. The Jain disputant Vidyānanda and his success in various royal courts and his destruction of the Christian faith at Seringapatam.

P. 210. Inscription of 812 mentions the Yapaniyas, a Jain unorthodox sect (E. I. Vol. IV p. 338).

160

KARNA, RAM. *Bijapur Inscription of Dhavala of Hastikundi; Vikrama-Samvat* 1053. (EI, x, 1909-10, p. 17-24).

The stone was originally fixed in Jain temple situated about 2 miles from the village of Bijapur in the Bālī dist. of the Jodhpur State. It was subsequently removed to the *dharmaśāla* belonging to the Jain *mahājans* of Bijapur—A grant to a Jain temple by Vidagdharāja (Rāṣṭrakūṭa)—Practically there are two inscriptions of dates, Sam. 1053 and 996.

161

SASTRI, H. KRISHNA. *Two Nolamba Inscriptions from Dharmapuri of the 9th century A.D.* (EI. x, 1909-10). P. 54-70.

Invocation to the doctrine of the Jinendras—Erection of a Jain temple in Tagaḍūru (Dharmapuri, Salem Dist.) by the merchants Nidhiyaṇṇa and Chaṇḍiyaṇṇa grant made to Kanakasena pupil of Vinayasena of the Pogariya-gaṇa, Sena-anvaya and Mūla-samgha. See note 1. P. 69. also.

162

PATHAK, K. B. *Pimpari plates of Dharavarsha—Dharmarāja; Saka-Samvat* 697. (EI, x, 1909-10, pp. 81-9).

P. 83. Jina Sena's *Harivaṁśa* quoted and discussed for the identity of Śrīvallabha of the inscription.

Śravana-Belgoḷa epitaph of Malli Shēṇa quoted and discussed.

163

BANERJI, RAKHAL DAS. *New Brahmi Inscriptions of the Scythian Period.* (EI, x, 1909-10, pp. 106-121). [With illustrations].

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(1) Inscription on a coping-stone. (2) Inscribed Digambara Jain image, the year 9 (Kushana era). (3) Inscribed Jain image, the year 12, excavated from a Digambara Jain temple at Ramnagar. (4) Inscribed image of Sambhavanātha, the year 48. Jain images of the Scythian period cannot be identified unless the names are mentioned in their inscriptions. Distinctive symbols were assigned to the Jains at a much later period. (5) Inscribed Jain image, the year 58. (6) Inscription on a Jain image from Mathura, the year 71. (7) Inscribed Chaturmukha from Ramnagar, the year 74. (8) Inscribed image from Mathura, the year 80. (9) Inscribed bas-relief from Mathura, the year 99, this is an image of Pārśvanātha with a seven-hooded snake on the head.

164

SASTRI, H. KRISHNA. *Danavulapadu Pillar Inscription of Srivijaya.* (EI, x, 1909-10, p. 147-153).

Engraved on the three faces of one of the Jain pillars at Danavulapadu, Cuddapah district. Records that general Srivijaya voluntarily resigned this world & took Saṁnyāsa in order to attain eternal bliss. In the second part of the inscription is an invocatory clause proclaiming glory to the prosperous doctrine of the Jina. King Nripatuṅga also called Atiśayadhavala and Amoghavarṣa, identical with the Rāṣṭrakūṭa Amoghavarṣa I (A.D 814-5 to 877-8)—Śrīvijaya mentioned in the Sravaṇa-Belgoḷa epitaph of Mallisena, was one of the Jain teachers of great learning, a successor to Hemasena and a contemporary of an unspecified Ganga king.

165

FLEET, J. F. *The Hathi-Gumpha Inscription.* (JRAS, 1910, pp. 824-828).

P. 825. The inscription is a Jain record, in somewhat imperfectly spelt Prākrit, beginning with the formula :—*Namo Arahantānam namo sava-sidhāna.* It contains a brief account of the career of Khāravela from his birth to the 13th year of his reign.

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166

BHANDARKAR, D. R. *The Chahamanas of Marwar.* (EI, xi, 1911-12, p. 26-79).

Pp. 30-31. INSCRIPTIONS NOTED : (4) Sevāḍi (Samipati) stone inscription of Kaṭukarāja ; Chahamana V.S. 1172 mentions Shaṇḍeraka gachchha. (6) Sevāḍī stone inscription of Kaṭudeva ; (Katukraja) [Simha]Samvat 31 (V.S. 1200). (7) Nāḍlāī (Nadūlaḍāgikā) stone inscription of Rāyapāla Chahamana [V.S] 1189. (8) Nāḍlāī stone inscription of Rāyapāla ; [V.S.] 1195—Grant by Rajadeva of the Guhila family. (10) Nāḍlāī stone inscription of Rāyapāla ; [V.S.] 1200. (11) Nāḍlāī stone inscription of Rāyapāladeva ; [V.S] 1202. Forbidding the slaughter of living beings on the 8th, 11th & 14th days of both the fortnights & threatening with capital punishment those who killed or caused others to kill living beings. The word amāri-ruḍhi occurring in it means "the edict of the non-slaughter (of animals)". (12) Kirāḍū stone inscription of Ālhaṇadeva ; [V.S.] 1209. (13) Sāṇderāv stone inscription of Kelhaṇadeva ; [V.S.] 1221 grant by Analadevi, Queen mother of Kelhaṇadeva. (15) Lālrāī stone inscription of Kelhaṇadeva ; [V.S.] 1233. (16) Lālrāī stone inscription of Lākhaṇapāla and Abhayapāla ; [V.S.] 1233. (17) Sāṇderāv stone inscription of Kelhaṇadeva ; [V.S.] 1236. (18) Jālor stone inscription of Samarasimhadeva ; [V.S.] 1239 found in an old mosque which was constructed of materials supplied by demolishing Jain shrine. (19) Jālor stone inscription of Samarasimhadeva ; [V.S.] 1242 found in the same mosque. (22) Junā stone inscription of Sāmantasimhadeva ; [V.S.] 1352. (23) Jālor stone inscription of Sāmantasimhadeva ; [V.S.] 1353. (24) Koṭ-solaṅkiyā inscription of Vaṇavīra ; [V.S.] 1394. (25) Nāḍlāī stone inscription of Raṇavīradeva ; [V.S.] 1443. The above inscriptions refer to the grants made to the Jain temples.

167

LUDERS, H. *On some Brahmi Inscriptions in the Lucknow Provincial Museum.* (JRAS, 1912, pp. 153-179).

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Interpretation of certain inscriptions in some Jain images preserved in the Museum, quoting Mr. R. D. Banerji's readings thereon.

(It is a comment on Mr. Banerji's paper in the Journal of the Asiatic Society of Bengal, n.s., vol. v. 1909, pp. 243 f., 271 ff.).

168

LUDERS, H. *A list of Brahmi Inscriptions* (EI. x, appendix, 1912).

I. NORTHERN INSCRIPTION.

Mathurā (Kaṅkālī Ṭīlā, now Lucknow Provincial Museum) 16. S. 4.—Jain image inscription, 1892, 1904. 17. S. 5—Jain image inscription, 1892, 1904. 18. S. 5.—Jain image inscription of the time of *devaputra* Kaṇiṣka, 1891, 1904. 19. S. 5.—Jain image inscription, 1873, 1887, 1890, 1904. 20, S, 5.—Jain image inscription, 1873, 1900. 21. S. 7.—Jain image inscription of the time of *mahārājarājātirāja devaputra* Shāhi Kaṇiṣka, 1888, 1891. 22. S. 9.—Jain image inscription of the time of *mahārāja* Kaṇiṣka, 1873, 1887, 1904. 24. S. 15.—Jain image inscription, 1891, 1901. 25. S. 18.—Jain image inscription, 1891, 1892. 26. S. 18.—Jain image inscription, 1891, 1892, 1904. 27. S. 19.—Jain image inscription, 1891. 28. S. 20—Jain image inscription, 1873, 1887, 1889, 1891. 29. S. 20.—Jain image inscription, 1891. 30. S. 22.—Jain image inscription, 1873, 1891. 31. S. 22.—Jain image inscription, 1889, 1891. 32. S. 25.—Jain image inscription, 1891, 1904, 34. S. 29.—Jain image inscription of the time of *mahārāja* ....shka, 1891, 1903. 35. S. 29.—Jain image inscription of the time of *mahārāja devaputra* Huviṣka 1891, 1892, 1903, 1904. 36. S. 31.—Jain image inscription, 1892. 37. S. 32.—Jain image inscription, 1892. 39. S. 35.—Jain image inscription 1891. 41. S. 38.—Jain elephant capital inscription of the time of *mahārāja devaputra* Huviṣka, 1873, 1874, 1898, 1904. 42. S. 44.—Jain image inscription of the time of *mahārāja Huviṣka,* 1891, 1892. 44. S. 45.—Jain image inscription, 1891. 45. S. 47.—Jain image inscription, 1873, 1887, 1891. 46. S. 48.—Jain stone inscription of the time of *mahārāja* Huviṣka, 1873, 1904. 47. S. 49.—Jain image inscription, 1891, 1892, 1894, 1901, 1903, 1908,

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JAIN IMAGE INSCRIPTIONS: LUCKNOW PROVINCIAL MUSEUM.

48. S. 4.—*Do,* 1891, 1904, 1908. 49. S. 50.—*Do,* 1892. 50. S. 50.—*Do,* 1891, 1892. 53. S. 52.—*Do,* 1892, 1904. 54. S. 54.—*Do,* 1889, 1891, 1901, 1904. 55. S. 57.—*Do,* 1877, 1880, 1885, 1892. 56. S. 60.—*Do,* of the time of *mahārāja rājātirāja devaputra* Huviṣka, 1891, 1892, 1904. 57. S. 62.—*Do,* 1885, 1887, 1891, 1904. 58, S. 62.—*Do,* 1892. 59, S. 72.—*Do,* on sculptured stone-slab of the time of *Swāmi mahākṣatrapa* Śoḍāsa, 1891, 1892, 1895, 1901. 66. S. 80.—*Do,* on image, of the time of mahārāja Vāsudeva, 1891. 67. S. 81.—*Do,* 1892. 68. S. 83.—*Do,* of the time of mahārāja Vāsudeva, 1870, 1873, 1890, 1904. 69. S. 83.—*Do,* 1873. 70. S. 86.—*Do,* 1891. 71. S. 87 (?).—*Do,* 1891. 72. S. 87.—*Do,* of the time of *Mahārāja rājātirāja Shāhi* Vāsudeva, 1873, 1904. 73. S. 90.—*Do,* 1873, 1887, 1892. 74. S. 93.—*Do,* 1892. 75. S. 95.—Jain panel inscription, 1889, 1890, 1892, 1901. 76. S. 98.—Jain image inscription of the time of *rājan* Vāsudeva, 1873, 1887, 1888, 1904, 77. S. 98.—*Do,* 1892. 78. S. 99.—Jain stone inscription of the time of some *mahārāja rājātirāja,* 1896. 80.—Jain image inscription of the time of *devaputra* Huviṣka, 1892. 81.—*Do,* of the time of *mahārāja rājātirāja,* 1892. 83.—*Do,* of the time of *mahārāja mahākshatrapa* Ma...., 1892. 84.—*Do,* 1891. 86.—*Do,* 1891. 87.—*Do,* 1891. 93.—Jain stone inscription, 1891, 1892. 94.—*Do.* 1892, 1901, 1905. 95—Jain inscription on carved panel, 1891, 1904. 96.—Jain image inscription, 1892. 97.—Jain stone inscription, 1874, 1877, 1880, 1904. 99.—Jain inscription on sculptured *toraṇa,* 1891, 1892. 100.—Jain tablet insscription, 1892, 1901. 101.—Jain frieze inscription, 1891, 1894, 1901. 102.—Jain inscription on sculptured slab, 1885, 1901, 1904. 103.—Jain inscription on sculptured panel, 1892, 1901. 104.—*Do,* 1892. 105.—*Do,* 1892, 1894, 1901. 106—*Do,* 1892, 1901. 107.—*Do,* 1891, 1901. 108.—Jain inscription on sculptured pillar, 1891, 1901, 1904. 110.—Jain image inscription, 1891, 1892. 112.—*Do,* 1891. 113.—*Do,* 1889, 1891. 114.—*Do,* 1891. 115.—*Do,* 1891, 1904. 116.—*Do,* 1891. 117.—*Do,* 1891, 1892, 118.—*Do,* 1892. 119.—Jain inscription on a large slab, 1892. 120.—Jain image inscription, 1892. 121.—*Do.* 1891, 1892, 1900. 122.—*Do,* 1892, 1901. 123.—*Do,* 1877, 1880, 1892, 1904. 124.—Jain

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inscription, 1889.

II—SOUTHERN INSCRIPTIONS:

966.—Junāgaḍh (now State Printing Press, Junāgaḍh) Jain (?) stone inscription, of the time of *rājan mahākṣatrapa swāmi*-Rudrasimha, 1876, 1895, 1908.

1345.—Udayagiri cave (Hāthigumphā) inscription of the Kaliṅgādhipati Khāravela, 1825, 1837, 1877, 1880, 1885, 1895, 1898, 1910.

1346.—Udayagiri Jain cave (Svargapuragumphā) inscription, 1837, 1877, 1880, 1885.

ADDITIONS AND CORRECTIONS. I—NORTHERN INSCRIPTIONS.

LUCKNOW PROVINCIAL MUSEUM JAIN INSCRIPTIONS:

22a. (1363). S. 9.—Inscription, 1909, 1910, 1911, 1912. 23a. (1364). S. 12.—*Do,* 1909, 1910, 1911. 45a. (1366). S. 48.—*Do.* of the time of *mahārāja* Huviṣka, 1909, 1910, 1911, 1912. 51.—....and read 'Jain (?)' instead of 'Buddhist'. 58a. (1368). S. 71.—*Do,* 1909, 1910, 1912. 59a. (1369). S. 74.—*Do.* 1909, 1910, 1912.

MATHURA MUSEUM JAIN INSCRIPTIONS:

69a. (1373). S. 84.—Balabhadra Kūṇd Jain image inscription of the time of *mahārāja rājātirāja devaputra shāhi* Vāsudeva, 1909, 1910. 81a. (1374).—*Do,* of the time of some *mahārāja,* 1910. 89c. (1377). S. 97 (?)—*Do,* 1910.

LUCKNOW PROVINCIAL MUSEUM JAIN INSCRIPTIONS:

107a. (1382).—Inscriptions, 1910. 107b| (1383).—Kaṅkālī Ṭīlā, Jain tablet inscription, 1894, 1910. 107c (1384).—stone-slab inscription 1910, 1912. 107d. (1385).—*Do,* 1910, 1912.

MATHURA MUSEUM INSCRIPTIONS:

107e. (1386).—Jain statuette inscription, 1910. 107f. (1387).—*Do,* at Mātā Maṭh, 1910. 107g. (1388).—Jain image inscription at Kaṅkālī Ṭīlā, 1910. 107h. (1389).—*Do,* 1910.

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LUCKNOW PROVINCIAL MUSEUM INSCRIPTIONS:

124a. (1390).—Jain (?) stone inscription, 1910, 1912. 959.—.... and read 'Rājgir (Son Bhāṇḍār) Jain' instead of 'Rājgir (Sonbhāṇḍār) Buddhist'.

169

CHARIAR, T. DESIKA. *Numismatics with special relation to South India.* (QJMS, iii, 1913, pp. 1-11).

P. 6. Buddhism or Jainism had a strong hold in South India as the prevailing religious faith during the period of the currency of the Pallava coins at some period subsequent to that of Asoka.

P. 8. It is wrong to identify that last of the first line of Pandyan kings converted from Jainism to the Hindu faith.

170

ALLAN, JOHN. *Catalogue of the Coins of the Gupta Dynasties and of Śaśāṅka, king of Gauḍa.* London, 1914.

P. xviii. The Lichchhavis played an important part as an illustrious family ruling at Vaiśāli—The early history of Buddhism and Jainism.

171

RICE, B. L*ewis. Coorg Inscriptions.,* (Epgraphia Carnatice, vol. i.—Archæological Survey of India, New Imp. Series, xxxix). Madras, 1914.

P. 2. The Jain faith was at first exclusively the State religion.

Pp. 2-3. Kadambas: Death of the Kadamba king Nīti-mahārāja with the performance of the Jain rite of *sannyāsanam.*

Pp. 3-12. Gangas: Foundation of the Ganga dynasty by two Jain princes of the Ikṣvāku (Solar) race—Help of the Jain *āchārya* Simhanandi. Jain traditions representing Chandragupta as ending his life at Śravaṇa Beḷgoḷa in Mysore—Gift made by the Ganga king Koṅgaṇi-

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mahādhirāja (Avinīta) to a Jain priest—Donation of the village of Badaneguppe to the Śrīvijaya Jain temple of the Talavana-nagara (Talakāḍ) by the minister of Akālavarṣa Prithuvī-Vallabh—The Jain *Harivamśa* composed by Jinasena in 783 A.D.—Jain immigrants in the Punnāṭa country in the 4th century B. C.—Harisena's *Brihatkathā-kośa* composed in 931—Jinasena of the Brihat-Punnāṭa-saṅgha—Donation to a Jain priest the twelve hamlets of Biliūr for the Satyavākya—Jina temple of the Penne-Kaḍaṅga—A Jain priest of Śravaṇa Beḷgoḷa acquiring possession of Perggadūr—*Śāsana* of the *basadi* (or Jain temple) of Perggadūr. Nandiśvara, an island in the Jain cosmography Nandīśvara temple erected by the Jains in Delhi—Fifty-two Jain temples in the island of Nandīśvara—*Trilokasāra* and *Nandīśvara-bhakti*—Close connection between the Jains of Coorg and those of Śravaṇa Beḷgoḷa in Mysore—Śrīpur, a place where a Jain temple is said to have been erected in the *Devarhḷḷi plates.*

Pp. 13-16. Chaṅgālvas: Chaṅgāḷvas or Chaṅgāluvas, originally Jains—The Jain priests of the Hottage (or Pustaka)—*gachchha* claiming exclusive Jurisdiction over *basadis* at Panasoge and at Tale-Kāverī in Coorg—One of the *basadis* or Jain temples at Panasoge set up by Rāma endowed by the Ganga king Mārasiṁha, 961-974—Kopaṇa-tīrtha, a great sacred place of the Jains—Ganga-Rāja's restoration of ruined Jain temples throughout Gangavāḍi.

Pp. 16-18. Koṅgālvas: The Koṅgālvas were Jains—Guṇasena-Paṇḍita, *guru* of Rājādhirāja-Koṅgālva and his mother Pochabbarasi—Restoration of a temple in 1390 by a Jain priest.

Pp. 18-19. Hoysaḷas: Vidyādhara Būchidevarasa, a Jain priest.

Pp. 30-50. 1. Copper plates of Avinita Kongani found in the Treasury at Mercara. Date 466 A.D. 2. A stone inscription of Satyavakya at Biliūr (in Kiggaṭ-nāḍ). Dated 888 A.D. 4. A stone inscription of Satyavakya at Peggūr (same nāḍ). Dated 978 A.D. 10. The Añjanagari Jain stone inscription. Date 1544 A.D. 30. On a stone at Nallūr (Hattugaṭṭu-nāḍ) in a hittal west of Tītaramāḍu Mādayya's house. Date about 1050 A.D. 31. On a stone on the tank bund at the same village, near Tītaramādu's house. Date about 1050 A.D. 34. Mullūr stone epitaph of Guṇasena, west of the Pārśvanātha

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basti in the Basti temple. Date 1064 A.D. 35. Mullūr pillar inscription of Rājendra-Koṅgālva and Rājādhirāja-Koṅgālva's mother. Date 1058 A.D. 36. A memorial perhaps of Prithuvī-Koṅgālva's queen. Date 1070 A.D. 37. On the north wall of the same Pārśvanātha *basti* of Śrī-Rājādhirāja Koṅgālva's mother Pochabbarasi. Date about 1050 A.D. 38. On the basement of the same *basti* of Rājendra-Rājendra-Chola-Koṅgālv's son Koṅgālva. Date about 1050 A.D. 39. On a stone near the Crandranātha *basti* in the same *basti*.. Date 1390 A.D. 40. On a stone near the *maṇḍapa* in front of the Chandranātha *basti*. Date 1216 A.D. 41. On the footprint stone in front of the Śāntiśvara *basti*, in the same *basti*. Date about 1030 A.D. 42. On a stone in the northwest angle of the enclosure of the same *basti*. Date about 1050 A.D. 56. On the tomb of Prabhāchandradeva at Doḍḍa Kanagālu, in the Gaṇda's field. Date 1044 A.D.

Pp. 51-72. Translations.

Pp. 73-100. Text as in the original.

172

BHANDARKAR, D. R. *Chitorgaḍh Praśasti.* (JBRAS, xxiii, 1914, pp. 42-60).

Descriptive account of the work *Chitrakūṭadurge Mahāvīra-prāsāda praśasti*, occurring in the list of Jain Mss. given in Prof. Kathavate's report for the years 1891-95. This *praśasti* of the temple of Mahāvīra on the fort of Chitrakūṭa was composed by Śrī Chāritra-ratnagaṇi. It was copied in Sam. 1508 in the Prajāpati cycle year.

The divine Vāsudeva in the opinion of Patanjali, is different from the Kṣatriya Vāsudeva. (J.B.B.R.A.S., xxiii, 1914, Pp. 96 103):

P. 101. Pāṇini's two aphorisms condensed into one by the Jain grammarian Śākaṭāyana—Hemachandra borrowed same.

173

THOMES, F. W. *Notes on the Edicts of Asoka.* (JRAS, 1915, pp. 97-112).

Pp. 110. The word Samsaraṇa in connection with the terrace (*alinda*) reminds one, of the *Samosaraṇas* of the Jain *Tīrthaṅkaras*

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which are illustrated and considered in Dr. Hüttemann's "Miniaturen zum Jinacarita" (Baesler Archiv., iv, 2, 1913) and in Dr. Coomaraswamy's "Notes on Jaina Art" (Journ. of the Indian Art and Industry, xvi, no. 127, 1914).

174

FLEET, J. F. *A new Ganga Record and the Date of Saka 380.* (JRAS, 1915, pp. 471-485).

Pp. 474-481. Points for and against the acceptance of the date of śaka 380, A.D. 458, put forward in *Lokavibhāga*, a Digambara Jain work on cosmography, for a Pallava king Simhavarman.

175

BARNETT, L. D. *Two inscriptions from Balgaum, now in the British Museum* (EI, xiii, 1915-16).

Pp. 15-36. Engraved on large stone tablets. The stones belonged originally to the three Jain temples, the remains of which stand in the fort at Belgaum, Bombay. Record that the temple was founded about A.D. 1200 by Bīchaṇa or Bīchirāja, an official of Raṭṭa prince Kārtavīrya IV, and was named Raṭṭa-Jinālaya, ("The Jain temple of the Raṭṭas").

A.—Grant by Raṭṭa Prince Kārtavīrya IV, A.D. 1204. Given to Śubhachandra, a disciple of Nemichandra, disciple of Maladhārideva & belonged to the Pustaka Gachchha, Desigaṇa, Kondakunda-anvaya, Mūlasangha, An assignment of land at Venugrāma i.e., Belgaum.

Records that Bīchaṇa founded the Raṭṭa-Jinālaya temple at Belgaum—donations for the upkeep of the Jain temple named Raṭṭa-Jinālaya at Belgaum. The composer of the record is Bālachandra-deva, styled Kavi-Kandarpa, a disciple of Mādhavachandra.

B.—Of the same time and date.

The Jain doctors Maladhārideva, Nemichandra and Śubhachandra —Records grant of the village of Umbaravāṇi and certain lands for the benefit of the Raṭṭa-Jinālaya Jain sanctuary in Belgaum, dated A.D. 1204.

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176

BANERJI, R. D. *Inscriptions in the Udayagiri and Khaṇḍagiri Caves.* (EI, xiii, 1915-16, pp. 159-167).

1. Inscription on the Manchapuri cave—Mentions temple of the Arhats & caves for the Sramaṇas of Kalinga. 2. Inscription in Manchapuri cave—Lower storey, front wall. 3. Inscription in Manchapuri Cave—Lower storey, side wall. 4. Inscription in the Sarpagumphā, to the left of the doorway. 5. Inscription in the Sarpagumphā, over the doorway. 6. Inscription in the Haridas Cave. 7. Inscription in the Bagh Cave. 8. Inscription in the Jambeśvara Cave. 9. Inscription in the Chota Hāthigumphā. 10. Inscription in Tatwagumphā No. II. 11. Inscription in the Anantagumphā, mentions cave of the monks of Dohada. 12. Inscsription in Anantagumphā. 13. Painted inscription in Tatwagumphā No. I. 14. Inscription of Udyotakeśari in the Navamuni cave (of about the 10th century A.D.) 15. Second inscription in the Navamuni cave N.B. Both Nos. 14 & 15. mention Khalla Śubhachandra, disciple of Kulachandra, who belonged to Grahakula, of the Arya congregation & belonged to Desigaṇa. 16. Inscription of Udyotakeśari in Lalatendu-Keśsari's cave of about the 10th century A.D. mentions setting up of the images of the twenty-four Tīrthaṅkaras. 17. Inscription in the Gaṇeśagumphā.

177

FLEET, J. F. *Some Records of the Rāshtrakūṭa kings of Malkhed (concluded from VII, p. 231).* (EI, xiii, 1915-16, p. 190-194).

Pp. 190-194. K. Mulgund inscription of the time of Kriṣṇa II—A.D. 902-903. Found at Mulgund, Dharwar district in a Jain temple. Some officers of the Rastrakuta king Krishnavallabha II granted fields for the Jain temple to a Jain teacher named Kanakasena of the Sena lineage, a disciple of Virasena who was disciple of Acharya Kumarasena.

178

GUPTE, Y. R. *Two Talesvara Copperplates.* (EI, xiii, 1915-16, p. 109-21).

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P. 117, note 9. Prof. V. V. Sovani thinks that the word *Kaṭuka* might mean a sect of the Jains. According to Mr. Gupte a reference to the Jains in particular is not very clear.

179

SHASTRI, H. KRISHNA. *South Indian Inscriptions, Vol. ii.* Madras, 1891-1917. (Archæological Survey of India, New Imp. Ser. Vol. x).

P. 5, n. 4. The Chālukyas, patrons of the Jains.

Pp. 6, 12. Śramaṇas, same as the Jains.

P. 48. Measurements of the villages of Pālaiyūr and Ārappār including Jain temples and the land enjoyed by the community of Jain teachers (gaṇimurrūṭṭu)—Paḷḷi, meaning a Jain temple.

P. 52, n. 2; 390, n. 2. *Paḷḷichchandam,* meaning a gift to a Jain temple.

P. 60. Measurement of the village of Ku[ruv]āṇiyakkuḍi including a Jain temple.

Pp. 376, 388, 389n. Land belonging to the Digambara Jains—The Kṣhapaṇakas, same as the Digambaras.

Pp. 380, 387. The Ganga family obtaining increase through the might of the Jain teacher Simhanandi.

Pp. 381, 387. Identity of Amoghavarṣa, the contemporary of Prithivīpati I, with the Rāṣṭrakūṭa king Amoghavarṣa I (A.D. 814-15 to 876-78).

180

JAYASWAL, K. P. *Hāthi-Gumphā Inscription of the Emperor Khāravela.* 173 B.C.—160 B.C. (JBORS, iii, 1917, p. 425-472).

P. 425. Entry of Jainism into Orissa within 100 years of the death of its founder Mahāvīra.

Pp. 428-429. Eight auspicious symbols of the Jains called *Aṣṭamaṅgalas*:—1. Svāstika. 2. Mirror. 3. Kalaśa (jar). 4. Bhadrāsana (hour-glass-shaped cane-seat). 5. Fishes. 6. A flower garland. 7. A hook. 8. A crown like symbol.

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P. 447. Jainism was more a philosophy than a religion of dissenting Hindus.

P. 452. Mauriya-kāla and Jainism—Jain books and inscriptions claim Chandragupta as a Jain Imperial ascetic.

181

BANERJI, R. D. *Note on the Hāthi-Gumphā Inscription of Khāravela.* (JBORS, iii, 1917, p. 486-507).

P. 490. Reference to certain canonical text of the Jains out of use during the reign of the Mauryas.

P. 491. Acts done by Khāravela to promote the Jain faith.

P. 503. Khāravela, a Jain.

182

SAHNI, D. R. *Chandrāvati Plates of Chandra-Deva; V.S.* 1150 & 1156. (EI, xiv, 1917-18. p. 192-209).

Reference to two Jain temples at Chandrāvatī—Erection of a Śvetāmbara Jain temple on the site of the temple of Chandramādhava.

183

RICE, LEWIS. *Penukonda Plates of Madhava II (III).* (EI, xiv, 1917-18. p. 331-340).

P. 334. *Lokavibhāga,* a Digambara Jain work in Sanskrit, treating of Jain cosmography—Its contents first delivered by the Arhat Vardhamāna—Its translation by the Riṣi Simha Sūri from Prākrit to Sanskrit—A copy of it made by Muni Sarvanandin in Pāṭalika in the Pāṇarāṣṭra—Date, the 22nd year of Simhavarman, the lord of Kānchī, and in 80 beyond 300 of the Śaka years.

184

JAYASWAL, K. P. *A Note on the Hathi-Gumpha Inscription.* (JBORS, iv, 1918, p. 96-98).

P. 97. Employment of the terms *niśīdhi* and *nishiḍhi* by the Jains to denote ornamental tombs of their saints.

P. 98. *Arhat-Nīsīdiyā.,* a resting place for the *Arhats* or advanced saints of Jainism.

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185

JAYASWAL, K. P. *Hathi-Gumpha inscription revised from the rock.* (JBORS, iv, 1918, p. 364-403).

P. 366. Presence of contrast of Jainism with Buddhism..

Existence of the images of the Jinas or Tīrthaṅkaras as early as 460 B.C.

Worship by the Jains of the remains of their prophets and erection of monuments on the relics called *nishidī.*

Pp. 366 367. *Yāpa (Yāpana)saṅgha,* an early Jain school arising after the death of Bhadrabāhu, a contemporary of Chandra Gupat.

P. 383. Usage of *nikās, nikāl* by the Jains of Upper India.

Pp. 385-386. Interpretation of the expression "Kalingan Jina".

P. 388. *Bhadrabāhu-Charita,* a work on the history of Jainism.

P. 390. Jīva-Deva-Sri, a former king of Kalinga, was a patron of Jainism.

Amongst the Jains *Chakra* symbolises the spread or conquest of religion.

186

NAHAR, P. C. *Jaina Inscriptions, containing index of places, glossary of names of Shrāvaka castes and gotras of Gachhas and Āchāryas with dates. Pt. I.* Calcutta, 1918 (Jaina Vividha Sāhitya Shastra Mālā, No. 8).

187

RANGACHARYA, V. *A Topographical List of the Inscriptions of the Madras Presidency.* (Collected till 1915). With notes & References. 3 vols., Madras, 1919.

I

P. 25. Anantapur Dist. Penukonda *tāluk.*

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167. Penukoṇḍa : (Kanarese). Slab placed by the side of the well in the Pārśvanātha temple. Records that it is the tomb stone of Nāgaya, the lay disciple of Jinabhūṣaṇabhaṭṭāraka-Deva.

II

P. 29. Anantapur dist. Tādpatri *tāluk*.

203. Tādpatri (Kanarese) On the north-west corner of the *prākāra* of the Rāmeśvara temple, first stone. A Jain record of Udayāditya, son of Somideva and Kānchelādevi, in S. 1120 expired, Kālayukta. The donor resided at Tāṭipara Tādpatri Dr. Hultzsch suggests that the stone was probably transferred from some Jain building, of which no traces remain.

III

P. 56. Arcot North dist. Arni *tāluk*.

210. Pūṇḍi (Tamil) : On the west wall of the Jain temple of Ponnināth a. A record of Sambuvaraya. Records the building of a Jain temple called Vīravīra-Jinālaya and the gift of a village to it.

P. 57. Arcot North dist. Arni *taluk*.

216. Vilappakkam (Tamil) : On a slab lying in front of the Nāganātheśvara temple. A record in the 38th year of the Chola king Madiraikoṇḍa Parakesarivarman (Parāntaka I). Records the sinking of a well by the female disciple of Ariṣṭanemipiḍarar of Tiruppānmalai i.e., Pañchapaṇḍavamalai), the preceptor of the local Jains.

IV

P. 69. Arcot North dist. Cheyyār *taluk*.

308. Ukkāl Tamil) : A record of the Chōḷa king Kō-Rājarājakesarivarman *alias* Rājarājadeva I, dated in this twenty fourth year. It deals with defaulters of land revenue in villages held by the Brāhmans, the Vaikhānaras and Jains in the Chōḷa, Pāṇḍya and Toṇḍamaṇḍalam countries and authorizes the villagers to confiscate and sell the lands if taxes were unpaid for two full years.

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V

P. 79. Arcot N. dist. Polur *tāluk*.

383. Tirumalai : (Grantha and Tamil). On the top of the Tirumalai rock. A record in the 12th year of the Chōḷa king Ko-Parakeśarivarman, *alias* Udaiyār-Rājendra-Choladeva I (conqueror of Jayasimha). The first part of the inscription describes his conquests. The second part records gift of money for lamp and offerings to a Jain temple on the hill by the wife of a merchant of Malliyūr in karaivaḷi, a subdivision of Perumbāṇappāḍi. The Jain temple was evidently founded by Kuṇḍavi, the king's aunt, and was in the pallichchandam of Vaigāvūr, in Mugaināḍu, in Paṅgalanāḍu, Jayangoṇḍachōḷamaṇḍalam.

384. On a buried rock between the Gōpura and the painted cave. A record in the 12th year of the same Chola king. Gift of money for two lamps by Chinnavai, evidently a Chōḷa princes and Pallava Queen.

P. 80. 385. Do. Do. On a buried rock in front of the Gōpura. A record in the 21st year of the Chōḷa king Korāja-Rājakeśarivarman, *alias* Rājarājadeva I. Records that a certain Guṇavīramunivar built a sluice called after a Jain teacher Gaṇiśekhara maru porchūriyan, the pure master who is said to have been skilled in the elegant arts)

[It is difficult to say who this Guṇavīra Munivar was. Tamil literary tradition speak of (1) Guṇasāgar who composed Yāpparungalagārigai whom the Abhidan attributes to S. 300; (2) Guṇabhadra, the teacher of Maṇḍalapuruṣa, the author of the *Chūḍāmaṇi* Niganṭu who was the contemporary of the Rāṣṭrakūta Kriṣṇa III; and (3) Guṇavīra Paṇḍita, the author of Neminātha and Vachchaṇandimālai. The last of these was the contemporary of Tribhuvanavīra or Kulottunga III].

388. On the walls of a maṇṭapa at the base of Tirumalai rock. A record in the 12th year of Rājanārāyaṇa Śambuva-rāja, regarding the setting up of a Jain image (Arhan) by a lady of Ponnūr.

391. In a small shrine below the painted cave. Records that one Arishṭanemi *āchārya* of Kaḍaikottūr, a pupil of Paravādimalla of Tirumalai, caused the image of a Yakṣā to be made.

393-94. Doorway of the painted cave. A record of the king Viḍukāḍaḷagiya Perumāḷ (Vyāmukṭaśravaṇōjvala), the Adigamān of the

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Chera race and Lord of Takaṭa (Tagaḍūr) . He was the son of Rājarāja and descendant of Yavanika, king of Keraḷa or Eaḷini, king of Vanji. Records the repair of the images of a Yakṣa and Yakṣi, the presentation of a gong and the construction of a channel.

VI

P. 108. Arcot North Dist. Walajapet *taluk*.

631. Panchapāṇḍavamalai (near Arcot) also called Tiruppānmalai :

(Tamil) On a boulder. A record in the 50th year of the Pallava king Nandipottaraśar, saying that the images of a Yakṣi named Ponniyakkiyār and a saint Nāganandin which are preserved to the present day were cut out of the rock by Nāraṇan, the son of Maruttuvar of Pugalālaimaṅgalam. Yakṣas and Yakṣis were guardian deities of Jain temples see Des. Cat. Sans. Mss. XVI. pp. 6367-8 for a work on their method of worship.

VII

P. 115. Arcot North Dt. Wandiwash *tāluk*.

Melpādi : This place, 6 miles north of Tiruvallam, figures in the Karkāḍ plates of the Rāṣṭrakūṭa Kriṣṇa III as the place of his encampment in 959 and is thus ancient. According to tradition its ancient temple was Jain but made Śaivite by the Devāram saints.

P. 119. Arcot North Dist. Wandiwash *tātuk*.

708. Teḷḷāru : (Tamil) See North Arcot Manual, II. P. 445 which refers to the local mud fort of Nanda Rāja and Jains.

Pp. 119-20. Arcot North Dist. Wandiwash *tāluk*. Vallimalai (near Tiruvallam) : The following epigraphs show the importance of this place as a Jain centre. The tradition connecting it with Vaḷḷi and God Subrahmaṇya of Tiruttaṇigai is of later origin.

710. Rock inscription in a Jain cave on the hill. A record of the Gaṅga king, Rājamalla (I), the son of Raṇavikrama, grandson of Śrīpurushā (725-776), and great-grandson of Śivamāra (I, 679-713 circa). Rājamalla was the excavator of the cave,

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710 B. (Kanarese in Grantha characters). On the rock. A record of the Gaṅga King Rājmalla. Records the founding of a Jain shrine.

710 C. ,Kanarese Grantha characters). On the same rock. The record of a Bāṇa king. Records the setting up of the image of Devasena, the pupil of Bhavānandin and the spiritual preceptor of the king. [The teacher Bhavānandin who figures here is apparently different from the author of the Bhavānanda, a treatise on Nyāya, to whom Dr. Hultzch refers in his Rep. Sans. Mss. No. 1631).

710 D. (Kanarese). On the same rock. Records the setting up of a Jain image, "by the Jain preceptor Āryanandin". The erection of the image in the above epigraph is also attributed to this saint.

710 E. *(do), do.* A damaged record.

P. 123. Arcot North District. Wandiwash *tāluk.*

742. Vedāl : (Tamil). A record in the fourteenth year of the Pallava king Nandi. Mentions Vīḍāl and Viḍār-paḷḷi (probably) the Jain temple at Viḍāl.

743. A damaged record. Mentions Mādevi Arindamaṅgalam also spelt Mādevirandamaṅgalam.

744. A record in the 14th year of the Chola king Rājakesarivarman. Mentions Kanakavīra-Kuratti, a disciple of Kuṇakīrttibhattārar.

VIII

P. 175. Arcot South District, Gingee *tāluk.*

389. Singavaram : (Tamil). On a rock in the Tirunātharkunru. Records the *nisidika* of Iḷaiyappaḍārar who fasted for 30 days. The reference is to the Jain habit of religious suicide.

390. (Archaic Vaṭṭeḻuttu). Records the *niśidika* of Chaṇḍrāṇaṇdiāchārya who fasted for 57 days.

IX

P. 178. Arcot South Dist. Tindivanam *tāluk.*

407. Olakkūr : (Tamil). In Archaic characters of the Pallava or the early 'Ganga-Pallava' period. On a slab set up in the Brahman street in village Olakkūr : Records that the muchworn image at the top of the slab was caused to be cut by the king. The image itself,

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perhaps, represents Pividiviḍaṅga—Kurati. The inscription show that Jainism was under royal support in the district. Nandivarman cut out, for example, a similar image at Pñchapāṅḍavamalai near Arcot.

P. 179. Perumāṇḍūr: (A Jain centre in ancient period).

414. (Tamil). The shrine of Chandranātha. A record in the fourteenth year of the Chōḷa king Kulōttuṅga-Choḷadeva (III ?), granting land to the image of Yakṣi by Rājarāja Sambuvarāyan.

415. (Tamil). The shrine of Riṣabhanātha. A record in the nineteenth year of the 'Ganga Pallava' king Vijaya—Nandivikramavarman. Records gift of paddy.

416. do. do. A record in the 15th year of the Chōḷa king Kulottunga-Chōladeva (III ?). Gift of land by Rājarāja-Sambuvarāyar.

P. 182. Arcot South District. Tindivanam *tāluk*.

Siṟṟāmūr (Śittāmūr): important Jain centre in the Dist.

443. Inscription in Tamil. Temple of Pārśvanātha. A record in the seventeenth year of the Chola king Rājakesarivarman. Gift of a lamp.

444. Shrine of Malainātha. *Do.* in the tenth year of Chola king Rājādhirājadeva. Gift of land.

445. Shrine of Malainātha. Mentions Kāḍavarkōnpāvai, the queen of a Choḷa king.

X

Pp. 235-236. Arcot South Dist. Tirukkōyitur *tāluk*. Tirunaruṅgoṇḍai.

The Jain temple referred to in the following inscriptions were famous in mediæval history as a stronghold of learning.

INSCRIPTIONS IN TAMIL:

921. The Chandranātha shrine in the Appandanātha temple. A record in the 9th year of the Chola king Tribhuvana Chakravartin Kulottuṅga-Choladeva. Gift of taxes.

922. *Do.* in the 3rd year of Tribhuvanachakravartin Kōnērinmaikoṇḍān. Gift or land.

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923. *Do.* in the 13th year of the Chola king Tribhuvanachakravartin Rājādhirājadeva. Gift of money.

924. *Do.* in the 6th year of Tribhuvanachakravartin Konerinmaikoṇḍan.

925. *Do.* in the 17th year of the Chola king Rājarāja I. Gift of land.

925A. *Do.* in the 1st year of Kulottuṅga-Choladeva. Temple of Pārśvanādheśvāmi.

XI

P. 240. Arcot South Dist. Villupuram *tāluk.*

963. Koliyanūr. Inscriptions in Tamil: On the east wall of the shrine of the ruined Jain templt. Records the building of a portion of the temple by a merchant.

964. *Do.* Records in Kāḷayukta Gift of land.

P. 249. Arcot South Dist. Villupuram *tāluk.*

Villupuram: The ancient name of this place was Jananāthachola-chaturvēdimaṅgaḷam and it belonged to Tirumunaippāḍināḍu. It was associated to a certain extent with Jainism, as is proved by the ruins of Jain temples and Jain figures available therein.

XII

p. 258. Bellary Dist. Alūr *tāluk.*

31. Chippigiri: The place is an important Jain centre and was first fortified by Bijjala Kaḷachūri of Kaḷchuri dynasty.

XIII

P. 269. Bellary Dist. Bellary *tāluk.*

113. Kurugōḍu: (Kanarese) In a ruined temple. Dated in the reign of the Vijayanagara king Vīrapratāpa-Sadāśivarāya-Mahārāya. Records in S. 1467, Viśvāvaṣu, Gift of land to the Jain temple by Rāmarājayya, elder brother of Aliya-Lingarājaya, and grandson of Rāmarāja Oḍeyar, for the merit of his father Mallarāja Oḍeyar.

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XIV

INSCRIPTIONS IN KANARESE :

P. 282. Bellary Dist. Hadagalli *tāluk*.

187. Kattebennur : (Kanarese). On the base of the column left of entrance into the Āñjanēya temple in the same village. Records in Nandana, Phalguna, śu. di. 5, Monday, that a certain mason named Ālōja brought materials from the ruined temple of Bhōgēśvara at Koṇḍadakaṭṭi which belonged to a Jaina-basti and built this temple for Hanumappa.

Pp. 283-284. Bellary Dist, Hadagalli *tāluk*.

189. Kogali : In the Raṅgamadhya-maṇṭapa of the Jain basti. Gift of money.

190. Kōgali : On the pedestal of the smaller Jina-image in the same basti. Registers in Paridhāvi, Chaitra, su. di. Chaturdaśi, Sunday, the construction of the image by a certain Obeyama-śeṭṭi, a lay pupil of Anantavīryadeva.

192. In the basti. The Hoysala king Pratāpchakravartin Vīra Rāmanāthadeva. Records in Yuvan gift of gold to the Jain temple of Chenna-Pārśva at Kogali.

193. *Do. Do.* on another pillar.

194. *Do.* The Western Chālukya king Trailokyamalla (Sōmēśvara I) Gift of land.

195. *Do.* The Western Chālukya king Āhavamalladeva (I or Taila II) refers in Ś. 914, Nandana, to a victory over the Chōla king.

196. *Do.* The Western Chālukya king Trailokyamalla (Sōmēśvara I. 1042-68) records in Ś. 977 Manmatha, a gift by the Jain teacher Indrakīrti. The basti had been built by Durvinīta.

P. 291. Bellary Dist., Hadagalli *tāluk*.

237. Sōgi : On a fragment lying before Virappa's house in the same village. The Hoysala king Vishnuvardhana Vīra-Ballāla seems to record in Kārttika, ba. di. 5, Thursday, a gift of land to a Jaina Institution.

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XV

Pp. 311-313. Bellary Dist., Hospet *tāluk*.

384. Vijayanagar : (Inscription in Sanskrit). On a lamp pillar in front of the Ganagitti temple. A record of Harihara (II), dated Feb. 16, A.D. 1386 ; saying that Iruga, caused a temple of Kuṇḍu Jinanātha to be built at Vijayanagara which belonged to Kuntala Vishaya in Karnāṭa country. A Jain teacher Simhanandin and his apostolic pedigree is given in the inscription.

399. *Do.* of Devarāya II. dated Ś 1348. Records building of a chaityālaya to Pārśvanātha in the Pansupari street.

409. Vijayanagar : In the Jain Basti South of Hampi.

422. Vijayanagar : (Kanarese). On a rock near the Jain temple in the same village. Mentions in Īśvara, Bukkayave, the queen of Vīra-Harihararāya (Harihara II).

XVI

P. 317. Bellary Dist., Rayadrug *tāluk*.

456. Rayadrug : (Kanarese). On the pedestal of the Rasasiddha images in the same village. Records the construction of a Niśidhi of 8 persons, some of these were Chandrabhūti of the Mūlasaṅgha and Chandrēndra, Bādayya and Timmaṇa of the Apanīya (i.e., Yāpaṇīya) sangha.

P. 317. Rayadrug *tāluk*.

458. Rāyadrug : Kanarese (Sanskrit). On pedestal of a Jain image kept in the taluk office of the same village. A damaged record of the Vijayanagar king Harihara (I), dated Ś. 1277, Manmatha, Mārgaśira, Purṇīmā. Records that a Jain merchant named Bhōgarāja consecrated the image of Santānānta Jinēśvara. The merchant is said to have been a pupil of Māghanandivratin, the disciple of Amarakīrti of Mūla-Sangha and Kundakundānvaya.

XVII

P. 375. Chingleput Dist., Conjeeveram *tāluk*.

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450. Tirupparuttikkunṛu : North wall of the store room in the Jaina temple. A record of Rājarājadeva, dated in his 20th year.

451. Tamil and Grantha : A record of Irugappa, son of Dandanātha Vaichaya, dated Dundubhi year (Ś. 1305). Records that Irugappa made to the temple a grant for the benefit of Bukkarāya (II), the son of Harihara II. Dr. Hultzsch points out that the chief is the same as the Iruga, son of Chaicha, who built the Jain temple at Vijayanagar in Ś. 1307.

452. Grantha. *do.* A record in Prabhava year (1387-8), records that the maṇḍapa was built by the same General Irugappa at the instance of his preceptor Puṣpasena.

453. A record of Tribhuvanachakravartin Kulottuṅga-Choladeva, dated in his 21st year.

454. A record of Rājarājadeva dated in his 18th year.

455. A record of Vijayanagara king Kriṣṇadeva, dated in Ś 1440.

456. Tamil. Jain temple of Trailokyanātha. A record of the Vijaynagar king Kriṣṇarāya, gift of a village by the king to the temple.

457. Tamil (verse). On a stone built into the platform in the same temple.

XVIII

P. 448. Chingleput Dist. Saidapet *tāluk.*

1056. Tiruvorriyūr : (Tamil). A damaged record of the chola king Madiraikoṇḍa Parakesarivarman (Parantaka I 905-47), dated in his 26th year. Mentions a quarter of Tiruvorriyūr called Śūraśulāmaṇipperunderu [Sūḷāmaṇi reminds one of the celebrated Jain work of that name by Tōlāmolitteva. It has been suggested that it was written in the reign of the Pandya king Jayanta, son of Māravarman Avanichūlāmaṇi and grandson of Kaduṅgon (about A. D. 620). *Tamil Studies* p. 219).

XIX

P. 480. Chittoor Dist, Kālahasti *tāluk.*

64. Kālahasti : Tamil. A record in the 3rd year of the Chola king Tribhuvanachakravartin Kulottuṅga Choladeva (III). Records a grant by a daughter of the Ganga King Śīyaganga of Kuvalālapura

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(Kolar). The inscription is of value in literary history as Pavanandi, the author of Nannūl, was in this chief's court. *See* No. 22 above.

XX

P. 539. Coimbatore Dist., Erode *tāluk*.

190. Tiṅgalūr: (Tamil). In the Pushpanātha Jaina temple. A record in S. 967., fortieth year of the Koṅgu-Chōḷa king Vikrama Chōḷadeva (A.D. 1004-45). Records the building of the mukha-maṇṭapa of the temple which is called Śandiravasadi. The king has the epithet Kōnāṭṭān.

P. 545. Coimbatore Dist., Erode *tāluk*.

248. Vijayamangalam: (Tamil). In the Chandranātha Jain temple. A damaged record of the Vijāyanagara King Vīra-Harihara-rāya-Udaiyār (III) son of Vīra Devarāya-Udaiyār (Devarāya I), in Ś. 1334, Nandana. Gift of land.

249. (Grantha and Tamil). The stone (commemorating the) *niśidika* of Pullappa, younger sister of Chāmuṇḍarāja, who might be the same as the minister of the two Gaṅga kings Mārasimha II and Rāchamalla II, who set up the Jain colossus at Śravana Beḷgoḷa.

XXI

Pp. 555-56. Coimbatore Dist., Kollegae *tāluk*.

Muḍigoṇḍam: It was formerly a Jain centre.

339. Muḍigoṇḍam: (Kanarese). A mutilated record in Ś. 1031. Records gift of a village in Haḍi-nāḍu to the temple of Nakhara-Jinālaya at Muḍigoṇḍachōḷapura, dedicated to Chandraprabhāsvāmi, for repairs and worship.

XXIa

Pp. 589-90. Cuddapah Dist. Jammalamadugu *tāluk*.

148. Dānavulapāḍu: (Sanskrit in Kanarese). On a pedestal in front of the Jain image in the ruined temple. Record of the Rāshṭra-kūta king Nityavarsha. The king caused the pedestal to be made for bathing ceremoney of a Jain saint named Śānti.

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149. (Kanarese). Records the niśīdhi of a merchant of Penugoṇḍe, whose preceptor was the Jain teacher Kanakakīrtideva.

150. (Kanarese poetry & Sanskrit). Of the time of the Rāshṭrakūta king Indra III (915-17). Records a *praśasti* of the Dandanāyaka Śrīvijaya, who belolnged to the Balikula and bore the title Anupamkavi.

INSCRIPTIONS IN KANARESE :

151. Records the *niśīdhi* of a Vaiśya woman from Penugoṇḍa.

152. Records the *niśīdhi* of a Jain teacher. Mentions Kumāri.

153. Sanskrit & Telugu. A damaged record dated in Ś. 1319, Iśvara. Seems to be the *niśīdhi* of a merchant.

154. A fragment of record. Mentions Kumāri Rattagulla.

155. Records the *niśīdhi* of a merchant from Penugoṇḍe and of his wife.

XXII

P. 632. Cuddapah Dist. Pulivendla *tāluk.*

625. Pārṇapalle : Telugu. On a rock. Registers in Ś 1318. Dhatri that an irrigation channel was restored under the orders or Mallappa-Voḍaya, son of Irugapa-Daṇṇāyaka (Irugappa was evidently the Jain author & minister of Bukka II).

XXIII

P. 793. Guntūr Dist., Ongole *tāluk.*

397. Malliyapūṇḍi : A grant of the Eastern Chāḷukyan king Ammarāja (II) issuing an order to the residents of the *vishaya* Kommanāṇḍu and recording the gift of the village of Malliyapūṇḍi to the Jain temple *Kaṭakābharaṇa,* constructed by Duggarāja. This temple was presided over by a Jain saint named Dhiradeva, disciple of Divākara, first disciple of Jinanandi of the Śrī Yāpuniya Saṅgha and of the Nandigachcha. The date of the grant was a certain Uttarāyaṇa which should have been after Ś. 867.

XXIV

P. 848. Kanara (outh) Dist.

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2. A Copper plate recording a grant of land by a prince named Kinniga Bhūpāla for the purpose of maintaining the worship in a Jain temple, Ś. 1513 (A.D. 1591), *Khara.*

XXV

P. 850. Kanara (South) Dist., Coondapoor *tāluk.*

27. Basrūr : A record of Devarāya (II, 1422-49) in the same year relating gift of one Kolaga of paddy on every bullock load coming from other places to Basrūr for the benefit of the Jain *basti,* by the Chaṭṭis of Basrūr, etc.

P. 852. Kanara (South) Dist.. Coondapoor *tāluk.*

62. Kōṭēśvara : Echappa is identical with the Jain chiel of Gairsappa who married a daughter of the last Karkal king Bhairasu Uḍaiyār about 1560.

XXVI

P. 855. Kanara (South) Dist., Mangalore *tāluk.*

93. Mulki : (Kanarese). On the south face of the Mānastambha in front of the Jain *basti.* Records five verses, arranged in 25 squares and praising the Tīrthaṅkaras.

XXVII

Pp. 856-860. Kanara South Dist. Mudabidri *tāluk.*

Mudabidri formerly called Bidire or Veṇupura or Vamśapura and belonged to the province of Tuludēsā. The earliest inscription in it belongs to the Āḷupa King Kulaśēkhara, dated in A.D. 1205. The remaining belong to the Hoysala and Vijaynagar dynasties. The members of the local Jain dynasty called the chautars even now receive pension, and have got a ruined palace.

INSCRIPTIONS IN KANARESE :

103. Hosabasti. A record of the Vijaynagar king Vīra-Devarāya (II) in Ś. 1351.

104. *Do.* of the Vijaynagar king Prauḍha-Devarāya (II) in Ś. 1373. Refers to the building of a *maṇṭapa.*

105. *Do.* in the reign of the Vijaynagar king Virūpākṣa in Ś. 1394. Gift of land.

106. *Do.* in Ś. 1409. A gift of land.

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107. *Do.* in Ś. 1383, gift of money.

108. *Do.* of the Vijaynagar king Devarāya (II) in Ś. 1351. Building of the basti.

109. *Do.* in Ś. 1384. Gift of Paddy.

110. *Do.* a list of merchants who built the second storey of the basti.

111. *Do.* the names of merchants who built the third storey of the basti.

112. *Do.* in praise of the Mahāmaṇḍaḷēśvara Sāḷva-Malla.

113. *Do.* five verses in praise of the Tīrthaṅkaras.

114. *Do.* of the Vijaynagar king Virūpākṣarāya (II, 1465-86) in Ś. 1398.

115. *Do.* Ś. 1493, a gift of land and mentions the Chautar family which had its seat at Mudabidri.

116. *Do.* of the Vijaynagar king Vīra-Bukkarāya (II, 1399-1406), son of Harihara (II, 1377-1402) in Ś. 1329. Gift of land.

117. *Do.* in the reign of the Vijaynagar king Vira-Kriṣṇarāya in Ś. 1437. Gift of paddy.

118. *Do.* in the reign of the Hoysala king Vira-Ballāla (III), son of Vīra-Narasimha (III), in Vishu, a gift.

119. *Do.* of Ś. 1460. Building of the Maṇṭapa.

120. *Do.* records the death of a Jain teacher named Chandrakīrti and the building of the maṇṭapa (i.e., the Nāyi basti) in his memory. A Chandrakīrti under the date A.D. 1605 is mentioned as one of the teachers of the Sarasvati gachcha and Balātkāragaṇa in the *Jaina Siddhanta Bhāskara.*

121. *Do.* On stones built into Jain tombs.

126. In a field. Records in the reign of the Vijaynagar king Vīra-Hariharāya (II) in Ś. 1312. A gift of land to the Gurugala basti at Bidire.

128. Kanara (South) Dist., Mudabidri *tāluk.*

Vēṇur (Sanskrit). On the right side of the colossal statue of Gummaṭa on the hill. Records in Ś. 1525, Śōbhakrit, the setting up of

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the image of Bhujabalin (i.e., Gommaṭeśvara) by Timmarāja of the family of Chāmuṇḍa, at the instance of the family teacher Chārukīrti of Belgoḷa.

133. Records that a merchant set up the *mānastambha,* a big monolithic column in front of the *basti.* From the fact that almost all of them are known as *śettārabastis* it is inferred that the Jain merchants constructed them.

134. Tīrthaṅkarabasti—Śāntīśvarabasti. Records in Ś. 1544, the gift of land.

135. Śanteśvara basti. Records in Ś. 1459, the construction of the 24 Tirthankaras in the basti.

A record dated in Ś. 1411 ; mentions a chief of Puñjalyarājya.

p. 868. Karkala (Sanskrit & Kanarese).

207. Chaturmukhabasti. Records in Ś. 1508. The building of the *basti.*

XXVIII

Pp. 868-9. Kanara (South) Dist., Udipi *tāluk.*

208. Karkala : (Sanskrit). Records in Ś. 1353, Virodhikrit, the setting up of the image of Bāhubalin (Gummaṭeśvara) by Vīra-Pāṇḍya, son of Bhairava of the lunar race.

209-216. Chaturmukhabasti—Inscriptions in the sides of the colossal statue of Gommaṭa—Setting up of the image of Bāhubalin (Gommaṭeśvara) by Vīra-Pāṇḍya. Name of the image as Gommaṭa—Jinapati—Tīrthaṅkarabasti Ś. 1397—Gift of money by Śrāvakas for the study of the Śāstras Ś. 1501—Gururāyabasti Ś. 1514—Hirēnēnūśvarabasti —Gurugalabasti Ś. 1379—Śāntināthabasti Ś. 1256.

XXIX

P. 876. Kanara (South) District, Uppinangādi *tāluk.*

300. Kadaba : A copper plate grant of the Rāshṭrakūṭa king Prabhātavarṣa (Govinda III) made at the request of a Gaṅga chief Chāgirāja to a Jain Sage Arkakīrti, disciple of Vijayakīrti.

XXX

P. 877. Kistna Dist., Bandar *tāluk.*

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5A. Masulipatam Bandar: A record of Amma II (945-70) or Vijāyāditya. It records a gift by the king to two Jains temples at Vijāyavātika (Bezwāda). For other references to Ammarāja's patronage of Jain religion see Kaḷachamburu and Malayapūndi grants in Ep. Ind. Vol. VII, pp. 177-92 and Ibid. Vol. IX. pp. 47-56.

XXXI

P. 896. Kistna District, Gudivāda *tāluk*.

Guḍivāḍa: a place containing Buddhistic and Jain antiquities.

XXXII

P. 907. Kistna Dist., Tanuku *tāluk*.

349. Kaḷachumbaṛṛu: A copper plate grant of Amma II., called also Vijayāditya VI., recording the grant of the village Kaḷachumbaṛṛu in the Attiliṅāṇḍu province to a Jain teacher named Arhanandin of the Valahāri-Gaṇa and Aḍḍakali Gachcha for repairing the dining hall of a Jain temple called Saryalōkāśraya Jīnabhavana. The grant was made at the instance of chāmekāmbā of the Paṭṭavardhīka lineage, a pupil of Arhanandin.

XXXIII

P. 953. Kurnool Dist. Nandikotkūr *tāluk*.

452. Śriśailam: (Sanskrit). Record of Ś. 1433. Liṅga, the son of Śanta, who was evidently a Vīraśaiva, one of his pious acts being the beheading of the Jains.

XXXIV

P. 987. Madras Dist.

324. (Kanarese). On the base of Śāntināthadeva image of the temple Yeṛaga Jinālaya, founded by the Mahāpradhāna Brahadevaṇa.

325. (Kanarese and Sanskrit). On the base of a Jaina image. Records that King Sālvadeva got an image of Śānti Jina made according to rule and set it up.

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XXXV

P. 993. Madura Dist, Madura *tāluk.*

13-20. Ānaimalai: Vaṭṭeluttu and Tamil. On a rock with sculptures overhanging a natural cave in the same village. Mentions Naraśingamaṅgalam, Ajjaṇandi, Ten-Kaḷavaḷināḍu Porkōḍu, Tinai-kalattār, Venbaikuḍī-nādu [For Ajjaṇandin see N. A. 710 D.]

Pp. 995-96. Madura Dist., Madura *tāluk.*

39. Kīḷakkuḍi; In the natural cave called Śettippodavu near this village are Jain images and beds described in Ep. Rep. 1910. On the pedestal of one of the Jain images in cave *Śettippoḍavu.* The image was cut at the instance of Guṇasenapperiyaḍigal, the pupil of Varttamānava Panditar who was the pupil of Guṇasenadeva.

40. On the pedestal of another Jain image on the hill. The image was cut at the instance of a pupil of Guṇsenadeva who was in-charge of this *palli* (Kurandi-Tirikkāṭṭambaḷḷi Veṇbunādu.)

41. *Do, do,* in the same place. A damaged record. Mentions Guṇasenadeva who presisded over this *palli.*

42. Below the Jain image cut on the boulder outside the cavern. Abinandan Bhaṭāra caused this image to be cut. It also refers to Kuraṇḍi Tirukkāṭṭambaḷḷi.

Pp. 1003-4. Madura Dist., Madura *tāluk.*

96-98. Mulluppaṭṭi (hamlet of Vaḍapaḷañgy): (Brahmi). On the pillow side of a stone-bed on the hill and on a boulder of the same hill. Unread. For the description of the Jain images and beds see Madr. Ep. Rep. 1910.

99. (Vaṭṭeluttu). On the same boulder below a Jain figure. Kanakavīr Periadigal, a disciple of Guṇaśenadeva who was a disciple of Kuṛaṇḍi-Atta-upavāsi-Bhaṭṭara of Veṇbu-nāḍu, caused this images to be cut in the name of the inhabitants of Kuyiṛkudi (Modern Kīḷak-kuḍi).

100. *(do.)* In the same place. Records that Māganandi, a disciple of Kuraṇḍi Ashta-upavāsi, caused this image to be cut in the name of the inhabitants of the district.

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Pechchi-paḷḷam : The findings in this place are akin to those at Koṅgar-Puliyangulam, Kīḻakkuḍi etc. Foundation of ruined buildings and Jain relics are still to be seen here. There is a large courtyard in front of a rock which "bears a row of Jain sculptures all facing east. Five of these are standing naked figures. The following inscriptions have been copied :—

101. (Vaṭṭeluttu) Below a Jain figure. Records that Guṇamatiyār, mother of Ajjaṇandi, caused this image to be cut.

102. *Do,* In the same place. Records that the image was caused to be cut on behalf of a certain Āchchān Śrīpālan, nephew of Anattavaṇ. Māśeṇaṇ, a disciple of Guṇasenadeva who was in charge of this palli.

103. *Do. Do,* by Kaṇḍan Porpaṭṭan of Śirukaḍaippuram, a pupil of Guṇasenadeva.

104. *Do. Do,* on behalf of Velān Śadaiyan a Shepherd of Pārūr in Milalai-Kūrram by his wife.

105. *Do. Do,* by Kanakanandi, a servant of Tirukkurandi of Venbunādu.

106. *Do,* on behalf of his younger brother by Araiyaṅgāvidi, pupil of Guṇasenadeva, who was in charge of this *paḷḷi.*

XXXVI

P. 1006-7. Madura Dist., Mēlūr *tāluk.*

120-129. Aḻagarkōvil : (Brahmi). On the roof of the cavern called Pañchapāṇḍavar-paḍukkai. The inscriptions are neither Pāḷi nor Dravidian and are difficult of interpretation. The numerous Jaina figures and beds and the Brāhmi records in the caverns once occupied by the Buddhists, were in a subsequent period appropriated by the Jaina ascetics.

130. Karuṅgālakkuḍi : (Brāhmi). Not read.

131. (Vaṭṭeḻuttu). Below the pedestal of a Jaina image. Records that this image was caused to be made by the glorious Ajjanandi.

134. Kīḻavaḻavu : (Vaṭṭeḻuttu). On a boulder of the Pañchapāṇḍavamalai near Melūr. Records that a certain Śaṅgaran Śirivallavam caused an image to be cut on the rock and gave thirty sheep for a

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lamp and endowment for daily offering. They are remnants of a Jain temple or hermitage as at Settippoḍavu and Pechchippallaṃ.

XXXVII

P. 1019-20. Madura Dist. Palni *tāluk*.

228-235. Aivarmalai. (Vaṭṭeluttu and Tamil). Below the image cut out near Aiyamhālaiyam. Mention Ajjanandi (No. 692), Indrasena (No. 694) and Mallisenappiriyar (No. 697).

236-239. Vaṭṭeluttu. Above the nutural cave in the same place. Mention Pārśvapaḍāra (No. 700), Puvvaṇandukkuratti, the female pupil of Pattinikurattiyār of Perumbattiyūr (No. 701) and Ayiraimalai (No. 702).

242. *Do. do.* Records in Ś. 792 and eighth year of the Pandya king Varaguṇa that Śāntivīraguravar, pupil of Kuṇavīrakkuravaḍigal, renewed the images of Pārśvapaḍārar at Tiruvāyirai and the Yakshis.

XXXVIII

P. 1036. Madura Dist., Periyakulam *tāluk*.

368. Uttamāpāḷaiyam : (Vaṭṭeluttu). Above the first three images first row, on the Karuppaṇṇasāmi rock. A damaged record of the Pāṇḍya king Śaḍaiyamāran, dated 20th year.

369-377. *Do.* Below the same images. Mention Veṇbaikuḍi-nādu (No. 723), Arattanēmipperiyār, pupil of Attopavāsigaḷ (No. 725), Śenguḍi-nādu (No. 728 & 731) and Ajjanandi (No. 729).

XXXIX

P. 1038. Madura Dist., Tirumangalam *tāluk*.

389. Koṅgar-Puḷiyanguḷam : (Vaṭṭeḷuttu). Below a Jaina image on the hill. Contains the syllables Śrī-Ajjanandi.

393. Madura Dist., Tirumangalam *tāluk*.

Kuppālnaṭṭam : (Vaṭṭeḷuttu). On rock near the Jaina images on the hill. Damaged record, referring to the cutting of the images,

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XL

P. 1161. Rāmnād Dist., Aruppukkōttai *tāluk*.

17. Kōvilaṅguḷam : (Tamil). On the west and south bases of the Ambalappasvāmi temple. A record in the forty eighth year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadeva (I ?). A golden *vimāna* with a maṇṭapa to Mukkuḍaiyār was constructed by 25 Jains at Kumbanur in Śeṅgāṭṭirukkai a subdivision of Veṇbu-valanāḍu. Two copper images of "the god of the three umbrellas" and Yakshi were also presented. It is also stated that land for a temple site and a watershed for the use of Jain devotees were given. Unique literary style.

P. 1163. Paḷḷimaḍam : This place, called in inscription Tiruchchuliyal Paḷḷimaḍai, was a devadāna village in Paruttikkuḍināḍu.

30. (Tamil, Vaṭṭeluttu). On the north base of the Kalānāthasvāmin temple. Records gift of 50 sheep by Śattaṅgāri for a lamp to the temple of Tirukkāttambaḷḷideva at Kuṛaṇḍi in Veṇbunāḍu. Kuraṇḍi was evidently a very important Jain centre in the south of the peninsula. See Md. 99, 100 and 105.

XLI

P. 1196. Rāmnād Dist.,Tiruvādānai *tāluk*.

279.Hanumantaguḍi : (Tamil). On stones lying in front of the Maḷavanātha (Jaina) temple. A fragment of record in Ś. 1455, expired, of the Vijayanagara king whose name is lost. One of them mentions Jinendramaṅgalam *alias* Kuruvaḍimidi.... in Muttōoru-kuṛṛam and Añjukōṭṭai in the same Kuṛṛam.

XLII

Pp. 1211-12. Salem Dist. Dharmapuri *tāluk*

Dharmapuri : Known in the 9th cent. as Tagaḍūr. It was a famous city with rich temples, pleasure-gardens and high enclosure walls, a centre of Jainism and Saivism. The still attractive temple of Mallikārjuna, the Jain sculptures in the Rāmakka tank and Aḍhamaṇ-

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kōṭṭai and the archaic epigraphs show its importance in antiquity in the age of the Chēra kings. Till about 931 A.D. it was the capital of the Noḷambas.

74. (Kanarese). On the four faces of a pillar built into the floor of the maṇṭapa in front of the Mallikārjuna temple. A record of king Mahēndrādhirāja-Noḷamba in Ś. 815, Paridhāvin. Records a grant to a Jain basadi by a certain Nidhiyaṇṇa and Chaṇḍiyaṇṇa. The former received from the king the village of Mūlapaḷḷi which he made over to Kanakasēna Siddhānta Bhaṭāra, pupil of Vinayasēna Siddhānta Bhaṭṭāra of the Pogarīyagaṇa with the Sēnānvaya, Mūlasaṅga etc. for the repairs of the *basti*.

75-76. *Do.* A record of the Pallava king grants to the same basaḍi.

81. *Do.* On four sides of a broken pillar lying in the Māriyamman temple in the fort. A record of the Pallava Mahēndra Nolamba, dated in Ś. 800, Viḷambin, apparently making grant to a Jain temple. [It was the Mahendra who conquered Mahābali Bāṇa Rāya about A.D. 890 and gave his name Mahēndramaṅgalam to Adhamankōṭṭai.]

XLIII

Pp. 1254-55. Tanjore Dist. Kumbakōnam *tāluk*.

142. Tirunāgēśvaram (Aṇakkuḍi) : Tamil. On a pillar lying in a maṇṭapa at the end of the street in front of the Nāganāthasvāmi temple. A record in the second year of the Chōḷa king Rājakēsarivarman. Records gift of vārāvaikal (?) collected by the perunagarattar of Kumāramārttaṇḍapuram (hamlet of Tirunāgēsvararam) for the renovation of the Gōpura and the tiruchchurrailai called Kumaramarttandam in the Milāḍudaiyar palli (temple) of that village, which is stated to have been situated in Tinkarai-Tiraimūr-nāḍu. [The Chōḷa king was evidently Āditya I. The name Milāḍudaiyār paḷḷi, again, suggests a Jain shrine. This, together with the Jain images round the shrine of the goddess in the Nāganāthasvāmi temple, shows that this place must have been an early Jain centre. Again Milāḍudaiyār is another name for saint Meypporulnāyanār and if we suppose that the palli was a school or maṭha built in his honour, the present epigraph can be said to give a clue to his date, i.e., that he was prior to Āditya I.

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He was connected with the Chēdi chief of Kīḷiyūr (S. Arcot Dist). see also S. 1. 1. Vol. II., P. 166, for a reference to the saint.]

P. 1263. Tanjore Dist. Kumbakonam *tāluk*.

Tiruvalanjuḷi. The local temple is well-known for its delicately chiselled stone work. Some of the figures are Jain. See Tanj. Gazr. Vol. I, p. 223 for details. The place was so called because the Kāvēri was prevented from submerging into the nether world by the self-sacrifice of Varaganda muni.

XLIV

.P. 1361. Tanjore Dist., Pāpanāsam *tāluk*.

1003. Marutturakkuḍi: (Tamil). Airāvatēśvar temple. A record in the sixteenth year of the Chōḷa king Tribhuvanachakravartin Śrī-Kulōttuṇga-Chōḷadēva (III). Records gift of land. Mentions Śivapādaśēkharanallūr, which was a mēl-vēṭṭappēru and refers to two Jain temples (*paḷḷi*) at Jananāthapuram called Chēdikulamāṇikkapperumbaḷḷi and Gaṅgarulasundarapperumballi.

XLV

P. 1399. Tanjore Dist. Tanjore *tāluk*.

Śendalai (or Mannārsamudram): The ancient name of this place was Chandralēkhai-chaturvēdimangalam. It was in the district of Ārkaṭṭu-Kūṛṛam.

1293. (Tamil). On a stone built into the wall of the outer gōpura of the Sundarēśvara temple, left of entrance. A fragmentary record twelfth year of the Chōḷa king Parakēsarivarman. Mentions Kanakasēnabhattāra, probably a Jain. See Md. 42.

XLVI

Vol. 2. P. 1431. Tanjore District, Tirutṭuraippundi *tāluk*.

Tiruttuṛaippūṇḍi: (Tamil). Marundiśvara temple. Registers grant of land and a tank by the residents of the *devadāna* village of Śāttamaṅgalam and those living in the Paḷḷichchandam (i.e., property of Jain temple) portion of the same village.

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XLVII

P. 1515. Trichinopoly Dist., Kulittalai *tāluk.*

Paḷaiyasaṅgaḍam : A hamlet of Mahādānapuram containing some Jain remains.

XLVIII

P. 1623. Pudukkottai State.

Ammāsatram : At the entrance of the natural cave east of the rock known as Aḷuruṭṭimalai. A Tamil record of Tribhuvana-chakravartin Sundara Pāṇḍya, mentioning one Dharmadeva Āchārya, the pupil of Kanakachandra Paṇḍita (who was evidently a Jain teacher).

XLIX

P. 1665. Vizagapatam District. Bimlipatam *tāluk.*

2. Bhogapuram : (Telugu and Sanskrit). On a slab in the village. Records in Ś. 1109, 11th year of the eastern Gaṅga king Anantavarma-dēva that the merchant Kaṇṇamanāyaka constructed the Jain temple called Rājarāja Jīnālaya at Bhōgapura and gave two puttis of land to that temple with the consent of the Dēśi-Raṭṭaḍlu (i.e., the villagers who belonged to the mercantile class)

L

P. 1672. Vizagapatam Dist., Srungavarapukōta *tāluk.*

4. Lakkavarapukōṭa : (Hindi, Nāgari). On the pedestal of a mutilated Jain image preserved in the Vīrabhadra temple. Dated Sam. 1548. Refers to the image of Bhattāraka Jinachandra of Mūla-Sangha.

LI

P. 1696. Travancore State.

2. Chitaral : In the Tiruchchāṇattumalai (i.e., the mountain of the Chāraṇas, Śramaṇas or Jains), later on the centre of a Bhagavati

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temple. A record in Tamil language and Vaṭṭeḻuttu character belonging to the 28th year of the reign of Vikramāditya Varaguṇa, saying that Guṇandāngi Kurattigal, the disciple of Ariṭṭanēmi Bhatāra of Pērāyakkuḍi, gave some golden ornaments to the Goddess.

P. 1705. Travancore State.

102. Nāgercōil (Ancient Kōṭṭāru) : Tamil. On a pillar. Records in K. A. 692 gift of land at the request of two Jain priests Guru Vīra Paṇḍita and Kamalavāhana Paṇḍita.

188

SASTRI, KRISHNA. *South Indian Inscriptions. Vol. iii, Part* 3. Madras, 1920. (Arch. Sur. of India, N. I. Ser. Vol. xxix).

P. 223. No. 91. On pillar in the *maṇḍapa* in a street at Tirunagesvaram. Gift to meet the cost of repair of the *gopura* of Milāḍuḍaiyārpaḷḷi, a Jain temple.

P. 224. No. 92. On a boulder in front of a natural cave at Vedal. Provision for feeding the female Jain ascetic Kanakavīrakurattiyār, a disciple of Guṇakīrti-Bhaṭāra .

P. 229. No. 97. On a rock to the left of the painted cave at Tirumalai near Polur. Gift of gold for feeding a devotee in the Jain temple on the hill at Vaigāvūr in Paṅgala-nāḍu.

189

BARNETT, L. D. *Hulgur Inscription of the reigns of Jayasimha II (Śaka* 960) *and the Yadava Kanhara.* (EI, xvi, 1921-1922, pp. 332-337)

P. 333. Of the two records noticed, the first one has a reference to Mahāsāmanta Mārasiṅgadēva, an ornament of the Jinas' Church, and his wife Nayibbavasi, a restorer of the Jain religion. The second record reports a donation by Tipparasa in the 9th year of the reign of Yādava Kanhara.

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190

BARNETT L. D. *Two Jain Inscriptions of -Mulgund and Lakṣmeshwar.* (EI. xvi, 1921-22, pp. 52-66)

A.—Mulgund Inscription of the Reign of Someśvara I, Śaka 975 (A.D. 1053).

B.—Lakṣmeśvar Inscription of the Reign of Vikramāditya VI, A.D. 1081.

They refer to the same lineage of Jain *Gurus,* and have two important verses in common; their mention of the standard grammars of their day.

191

AIYAR, K. V. SUBRAHMANYA. *Mitranandapuram Copper-plates.* (TAS, iii, 1921-23, p. 1-21).

P. 3. Aiyai, a female ascetic of the Jain or Buddha creed. Guṇa-vīrakkurav-Adigal, a Jain teacher.

192

JAIN, CHHOTELALL. *Jain Pratimā Yantra Lékha Ṣangraha.* Calcutta 1923.

Inscriptions found on the pedestal of Jain images and yantras in the Jain temples of Calcutta, Belgachia, Bāli, Uttarpara and Hooghly; with a short history of the Jains in Bengal proving the priority of the Digambara Jains to that of the Śvetāmbaras; the Sarāks or the ancient Shrawakas.

193

NARASIMHACHAR, R. *Inscriptions at Sravana Belgola* (Revised edition—Mysore Arch. Ser., Ep. Caranatica, Vol. ii). Bangalore, 1923.

GENERAL:

Bastis and other objects on the Chikka-beṭṭa, also known as

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Chandragiri, Śāntinātha. Names of *Bastis*: Supārśvanātha, Pārśvanātha, Kattale, Chandragupta, Chandraprabha, Chāmuṇḍarāya, Śāsana, Majjigaṇṇa, Eraḍukaṭṭe, Savatigandhavāraṇa, Terina, Śāntiśvara.

Names of objects and hills: Kūge Brahmadēva pillar, Mahānavami-maṇṭapa, Bharatēśvara, Iruve Brahmadēva temple, Kanchinadoṇe, Lakkī doṇe, Bhadrabāhu cave, Chāmuṇḍarāya's Rock.

OBJECTS OF INTEREST ON THE DOḌḌA-BEṬṬA ALSO KNOWN AS VINDHYAGIRI OR INDRAGIRI:

Image of Gommaṭēśvara, Siddhara-basti, Akhaṇḍa-bāgilu, Tyāgada Brahmadēva pillar, Chemaṇṇa-basti, Odegal basti, Chauvīsatīrthakara-basti, Brahmadēva temple.

TEMPLES AND OTHER OBJECTS OF INTEREST AT THE VILLAGE ITSELF:

Bhaṇḍārī-basti, Akkana-basti, Siddhānta basti, Dānaśāle-basti, Kāḷamma temple, Nagara-Jinālaya, Mangāyi-basti, Jaina maṭha or monastery, Kalyāṇi, Jakki-kaṭṭe, Chennaṇṇa's pond.

TEMPLES, ETC., IN THE NEIGHBOURING VILLAGES:

Jinanāthapura, Haḷe-Beḷgoḷa, Sāṇehalli.

INSCRIPTIONS:

The Bhadrabāhu tradition—Inscriptions assignable to specific dynasties of kings: Gangas, Rāṣṭrakūṭas, Chālukyas, Hoysaḷas, Vijaynagar, Mysore, Kadambas, Noḷambas or Pallavas, Chōḷas, Changāḷvas, Niḍugal, Nuggehalli, Epitaphs, Records of pilgrims, Grants by private individuals, succession lists of Jain gurus, Other inscriptions.

Text of the inscriptions in Roman characters—Translations of the Inscriptions—Text of the Inscriptions in Kannada characters—Corrigenda—Index.

There are 77 illustrations of interesting objects.

194

STEN KONOW. *Some problems raised by the Kharavela inscription.* (Acta Orientalia, Ediderunt, Societates Orientales Batova Danica Noruegica 1923, Vol. I.).

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Pp. 12 42. Hathigumpha inscription, a document of primary importance—One of the oldest lithic records of India containing information about important historical events. Its reading and interpretation is still far from being satisfactory. Its dating in the Maurya era—it is devoted to acts done by Kharavela to promote the Jain faith—restoration of Jain temple etc.

195 (1)

Annual Report of the Government Epigraphist, Madras, 1903-1904.

P. 5. North Arcot district, Chandragiri—Once a Jain colony.

P. 10. The Hoysalas of Bellary—Records of Vīra-Rāmanātha at Kogali, dated in A.D. 1275-76 and 1276-77, register gifts to the Jain temple of Chenna-Pārśva at Kogali.

P. 17. Suicide of two Jain teachers named Ilaiya Paḍārar and Chandranandi-āchārya recorded in inscriptions on rock near Singavaram.

Pp. 37-39, 42, 50. STONE INSCRIPTIONS COPIED IN 1904:

(33). Inscription in Kanarese at Kogali of king Rāmnātha of the Hoysala dynasty dated in Yuvan, records gift of gold to the temple of Chenna Pārśva at Kogali.

(34). The same dated in Dhatri.

(35). *Do,* of Trailokyamalla of the W. Chalukya dynasty, records gift of land.

(36) *Do,* of Āhavamalladeva of the same dynasty dated in Śaka 914, Nandana , refers to a victory over the Chola king.

(37). *Do,* of Trailokyamalla of the same dynasty dated in Śaka 977, Manmatha, records gift by the Jain teacher Indrakīrti.

(63). *Do,* at Malugode of Sadāśivarāya of Vijaynagar dated in Śaka 146 (1) Viśvāvasu, records gift of land to the Jain temple by Rāmarājya.

(98). *Do,* at Bagaḷi of Tribhuvanamalla of the same dynasty dated in Chālukya Vikrama year 39, Jaya ; records gift to the Brahma-Jinālaya, etc,

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(238). *Do,* in Tamil at Singavaram of Sadāśivadeva of the same dynasty, records *niśīdikā* of Ilaiya-padarar.

(239). *Do.* in Vaṭṭeluttu at the same place of the same king not dated, records *nisīdikā* of Chandranandi Āchārya.

195 (II)

Report, Do, 1904-05.

P. 4. Madura district, Ānaimalai hill.

Nine Jain sculptures cut in relief.

P. 15. STONE INSCRIPTIONS COPIED IN 1904.

(367). Inscription in Tamil at Ammāsattram of Sundara-Pāṇḍa-deva of the Pāṇḍya dynasty mentions Dharmadeva-āchārya.

(368). *Do,* at Sittaṇṇavāsal — — . — records certain erections near the Jain temple at the place.

P. 40. STONE INSCRIPTIONS COPIED IN 1905 :

(67-74). At Anaimalai, near Madura, inscriptions in Vatteluttu & Tamil, mention Naraśiṁhamaṇgalam, Ajjanandi, etc.

195 (III)

Progress Report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, 1907-08.

STONE INSCRIPTIONS COPIED IN 1907 :

P. 12. (65). Inscription in Tamil on a rock at Triumalai near Polur.

Of Rāṣṭrakūṭa king Srī Kannaradeva dated in the 19th year, records gift of a lamp to the *Yakṣa* on the Tirumalai at Vaigavur by a servant of Gaṅgamadevi, queen of Kannaradeva-Pridigaṅgarayar.

(66). Do, at the same place of Chola king [Para]kesarivarman, dated in the [4]th year. Records gift of gold for feeding one devotee *(adigal)* daily in the *palli* on the Tirumalai at Vaigavur in Pangala-nadu, a subdivision of Palagunra-kottam.

P. 36. (392). *Do,* on the south wall of the *maṇḍapa* in front of the central shrine in the Airāvateśvara temple at Maruṭṭuvakkuḍi of

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the Chola king Kulottuṅgacholadeva, dated in the 16th year, records gift of land. Reference to two Jain temples at Jananathapuram, called Chedikulamanikkapperumballi and Gaṅgakula-sundarapperumballi.

P. 37. (408). *Do,* on stones lying in front of the Mālavanātha (Jain) temple at Hanumantagudi of a Vijayanagara king dated in Śaka 1455 expired. One of them mentions Jinendramaṅgalam *alias* Kuruvadimidi in Mutturru-kurram and Anjukottai in the same *kurram.*

(501). *Do,* in Kanarese. On a rock near the Jain temples at Vijayanagara of some Vijayanagara kings dated in Īśvara, mentions Bukkayave, the queen of Vīra-Harihararāya (Harihara II ?).

P. 58. Cavern at Virasikhamani, Tinnevelley district. Reference to figures called Pāṇḍavas, probably Jain.

P. 74. The Chola inscription, dated in the 4th year of Parakeśarivarman, registers an endowment for feeding two Jain devotees *(adigal)* in the temple *(palli)* on the hill at Tirumalai near Polur, North Arcot district. It shows that the Jain settlement on the hill is older than the time of the Chola king Rājarāja I.

195 (IV)

Report, Do, 1908-09.

P. 7. Jain sculptures on the hillock at Kuppālnattam, recommended for conservation.

INSCRIPTIONS COPIED IN 1908 :

P. 14. (82). Inscription in Tamil, on a boulder near the cave Andar-madam on a hill at Vedal of the Pallava king Nandi. Dated in the 14th year, mentions Vidal and Vidarpalli (probably) "The Jain temple *(palli)* at Vidal".

(83). *Do, do,* mentions Mādevi-Arandamaṅgalam also spelt Mādevirandamaṅgalam.

(84). *Do,* on a second boulder in front of the same cave, of the Chola king Rājākeśarivarman dated in the 14th year, mentions Kanakavīrakuratti, a disciple of Guṇakīrttibhaṭārar ; also refers to Vidal *(alias)* Mādevi-Arandamaṅgalam in Singapura-nādu.

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P. 37. (330). *Do,* in Vaṭṭeluttu, on the pedestal of one of the images on the hill at Kongar-Puliyangulam, records that the image was cut at the instance of Guṇasenapperiyadigal, the pupil of Varttamanava-Paṇḍitar who was the pupil of Guṇasenadeva presiding over Knrandi-Itirukkattamballi in Vanbu nadu.

P. 38. (331). *Do,* on the pedestal of a Jain image on the hill at Kongar-Puliyangulam. It records that the image was cut at the instance of a pupil of Guṇasenadeva who was in charge of this *palli.*

(332). *Do,* on the pedestal of a Jain image in the same place. Mentions Guṇasenadeva who presided over this *palli.*

STONE INSCRIPTIONS COPIED IN 1909:

P. 66. (105). Inscriptions in Vaṭṭeluttu, on a rock near the Jain image on the hill at Kuppālnattam, refers to the cutting of the images.

CAVERNS AND CAVES OF SOUTHERN INDIA:

Pp. 68-75. Six caverns already known—Three new in the Madura district—Panchapandava beds in the caverns at Tiruparankunram—Other antiquities on the hill—Jain sculptures—Cavern at Alagarmalai—The Jain teacher Ajjanandi, in the cavern—Madura and Tinnevelley districts particularly rich in such ancient monuments—Their Buddhist origin—Jain figures in the natural cave at Kuppālnattam—Other Jain sculptures and inscriptions—Jain hermitage at Kongar-Puliyangulam—Another at Vedal—Used for retirement or shelter during the rainy season—A Pallava rock-cut temple at Pallāvaram—Another on the hill at Tirukkalukkunram—Pandya cave-temples at Tiruparankunram and Anaimalai—Kunnakkudi rock-cut temples, perhaps also of Pandya origin—Two Chera monolithic caves—Undavilli cave temples—One of them known as Anantasayanaguḍi—A Reddi record of the 14th century on the wall of the kitchen—Undavilli caves similar in style to those at Udayagiri and Khandagiri in Orissa—Might have come into existence in the Andhra period.

P. 78. Reference to a Jain hermitage at Vedal—Nandi of the Vedal inscription is identical with Nandivarman Pallavamalla.

P. 103. The revival of the Śaiva religion and the consequent disappearance of the Jain and Buddhist influence in Southern India, is

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known to have commenced with the flourishing of the Śaiva saints Appar, Trujñānasambandar and Śiruttoṇḍa Nayanār, about the beginning of the 7th century A.D.

P. 107. Reference in the Maliyapundi grant of Amma II of a gift to a Jain temple built by Durgarāja, a descendant of Paṇḍaraṅga

P. 109. Amma II, Vijayaditya (945-970 A.D.), a patron of the Jain religion—The importance of his Masulipatam grant consists in its being a gift to two Jain temples at Bezvada.

195 (V)

Report, do, 1909-10.

P. 4. A slab with Jain figures near the Post Office at Kollegal-Sravaṇa-Belgoḷa, an important and ancient Jain centre in Southern India.

PROTECTED OR CONSERVED MONUMENTS:

Pp. 11-12. (a). Jain statues, rock inscriptions and *Pañchapāṇḍava* beds on the hill at Muttuppatti near Vadapalangy (Madura *tāluq*).

(b). Jain statues and rock-inscriptions both inside and outside the Settippodavu cave on the western slope of the Ummanamalai hill, east of Kilakkudi village (Madura *tāluq*).

(c). The *Pañchapāṇḍava* beds, Jain statues and the Brahmi and Vatteluttu inscriptions in the Pañchapāṇḍavamalai near Kilavalavu (Melur *tāluq*).

STONE INSCRIPTIONS COPIED IN 1910:

Pp. 66-67. (54). Inscription in Vaṭṭeluttu below a Jain figure on the hill at Kongar-Puliyangulam, contains the syllables Śrī Ajjanandi.

(61). *Do,* on a boulder on the same hill, below a Jain figure, records that Kanakavira-Periyadigal, disciple of Gunasenadeva, caused this image to be cut in the name of the residents of Kuyirkundi.

(62). *Do.* at the same place, records that Maganandi, disciple of Kurandi Aṣṭaupavāsi, caused this image to be cut in the name of the inhabitants of the district.

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(63). *Do,* below the Jain figure, cut on the boulder outside the Settippodavu cavern, on the Ummanamalai hill near Kilakkudi, records that Abinandan-Bhatara (II), [pupil of] Arimaṇḍala-Bhatāra, caused this image to be cut.

(64). *Do,* at a spot called *Pechchi-pallam* on the same hill; below a Jain figure, records that Gunamatiyar, mother of Ajjanandi, caused this image to be cut.

(65). *Do,* at the same place, records that the image was caused to be cut on behalf of a certain Āchchan Śrīpāḷan, nephew of Anattavan Māśenan, a disciple of Gunasenadeva who was in charge of this *palli.*

(66). *Do,* at the same place, records that the image was caused to be cut by Kandan Porpattan of Sirukadaippuram, pupil of Guṇasena-deva who was in charge of this *palli.*

(67). *Do,* at the same place, records that the image was caused to be cut on behalf of Velan Sadaiyan, a shepherd of Parur in Milalai-kurram, by his wife.

(68). *Do,* at the same place, records that the image was caused to be cut by Kanaka[na]ndi, a servant of Tirukkurandi of Venbunadu.

(69). *Do,* at the same place, records that the image was caused to be made on behalf of his younger brother by Ariyangavidi, pupil of Gunasenadeva who was in charge of this *palli.*

Pp. 72-73. PHOTOGRAPHS:

(26). At Bezvada, a pillar in the local museum surmounted by a triple umbrella with standing figures of Jain *tīrthaṅkaras* on its four sides.

(56). At Kollegal, a slab with Jain figures near the Post Office.

At Kilakkudi: (68). Rock-cut Jain images in the cavern called Settipodavu.

(69). Another Jain image outside the same cavern.

(70). Horse and rider in front of the Ayyanar temple at the foot of the Ummanamalai hill.

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(71). Earthen horses in front of the same temple.
(72). Rock-cut Jain images near Pechchi-pallam on the same hill.
(73). *Do.* *Do.*

At Muttuppatti: (74). Rock-cut Jain images on the hill.
(75). Another Jain image lying in the same place.

P. 75. DRAWINGS:

(53). Kilakkudi: Sculpture in the Settippodavu cavern, on the hill; Probable age: 8th (?) century A.D.

Pp. 76-80. Caverns and Jain images at Kongar-Poliyangulam on the border of the Madura *tāluq*.

Jain images at Muttuppatti, a hamlet of Vadapalangy in the Madura district.

The natural cave called Settippodavu in the hollow of the Ummanamalai hill was either a Jain temple or hermitage (*palli*) presided over by the teacher Guṇasenapperadigal—Figures of Jain ascetics in the *siddhāsana* posture with their attendant deities—A Jain image seated on a high pedestal—Existence of Jain images and Vaṭṭeluttu inscriptions on the top of the hill at a spot known as Pechchipallam.

Row of six Jain figures near Kilavalavu, six miles from Melur.

Existence of Jain figures and beds together with Brahmi records in one and the same cavern is an indication of the cavern being occupied by the Buddhists and its subsequent appropriation by the Jains.

An early Jain record of the Pallava period.

P. 111. Jain temple called Nakhara-Jinālaya at Mudigondam.

195 (VI)

Report, do, 1910-11.

P. 5. Jain images photographed at Dharmapuri and Adhamankottai (surnamed Mahendramangalam)—The Jain image in the centre of the village of Villivakkam near Madras, a rare object of historical interest.

P. 7. Stone beds and a faint sketch of a Jain image on one of the hillocks adjoining Amur, Tirukoilur *tāluq*, South Arcot district.

Digitization by Arya Samaj Charitable Foundation, Chennai

PHOTOGRAPHS :

No. 104—A slab with two squatting Jain figures on the road to old Dharmapuri, Dharmapuri.

No. 108—A Jain figure in front of the Bhairava temple, Adhamankottai.

Nos. 114, 115—Epitaphs of Śāntisena and Nandisena of about the 9th century A.D., Sravana Belgola.

No. 116—A Jain image in the middle of the village, Villivakkam.

P. 58. Rājamalla, grandson of the Gaṅga king Śrīpuruṣa, is known by the record at Vallimalai to have founded a Jain shrine on the hill near that village.

P. 64. Flourishing side by side of Jain and Śaiva creeds at Dharmapuri, Salem district—Jain sculptures on the way to Rāmakkā tank and at Adhamankōṭṭai (not far from Dharmapuri.)

195 (VII)

Report, do, 1911-12.

P. 7. Jain origin of the big stone images round the shrine of the goddess in the Naganathasvamin temple at Tirunagesvaram.

P. 40. STONE INSCRIPTIONS COPIED in 1911 :

(500). Inscription in Tamil, on the west base of Chandraprabhatīrtha-*basti* at Kelasur of king Udaiyar Sri Chola-Gangadeva, dated in the 14th year.

P. 45. (562). In Vaṭṭeluttu, below the pedestal of a Jain image on a rock to the left of the cavern in the Panchapandavarkuttu hill near Karungalakkudi. Records that this image was caused to be made by the glorious Ajjanandi.

P. 50. STONE INSCRIPTIONS COPIED IN 1912.

No. 47. Inscription in Hindi on the pedestal of a mutilated Jain image preserved in the Virabhadra temple in the village of Lakkavarapukota, dated in Sam. 1548, refers to the image (?) of Bhattāraka Jinachandra of Mūla sangha.

P. 55. PHOTOGRAPHS.

No. 165. Jain image in the *tāluq* office, Heggadadevankote.

P. 57. Image of a seated Jain saint on a sculptured pedestal on a rock to the left of the cavern on the hill called Pañchapāṅdavar kuttu near Karungalakkudi.

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Use of natural caverns as temporary rest-houses or places of monastic learning or worship by Jain mendicants.

Natural caverns used not only by Jain saints but also by laymen twelve hundred years ago.

P. 62. Probable existence of a Jain temple at Tirunagesvaram.

P. 78. Irugapa-Dannayaka of the Parnapalle inscription, identical with Iruga or Irugapa-Dandanātha, the Jain minister of Bukka II.

P. 79. Saluva king Bijjala and his observance of the rules prescribed by Jina—Identity of this Bijjala with the Kalachurya Bijjala, a follower of the Jain faith.

195 (VIII)

Report, do, 1912-13.

P. 12. Jain temples, Janti Agraharam, Vizagapatam.

P. 67. STONE INSCRIPTIONS COPIED IN 1912:

(620). Inscription in Kanarese. On a stone at Biliur of the Western Gaṅga king Satyavākya Kongunivarmma-Dharmmamahārājādhirāja Parmananda, dated in Śaka 809 and the 18th year; records gift of Biliur twelve (villages) to Sarvanandideva by the king, for the benefit of the Jain temple of Satyavākya-Jinālaya at Pennagadanga.

(622). *Do,* on a stone at Peggur of the Western Gaṅga king Rachamalla Parmanandi dated in Śaka 899, Īśvara, refers to Rakkasa ruling Beddora-gare and to the gift of the villages Pergadur and Posavadage to Anantaviryyayya, a pupil of Guṇasena-Paṇḍita-Bhattāraka who was the pupil of Birasenasiddhantadeva, a resident of Belgoḷa.

P. 68. (626). *Do,* on a stone at Añjanagiri dated in Śaka 1466, Krodhi, registers that Śāntikīrtideva, a contemporary of Abhinavachārukīrtipanditadeva of Belugula built of stone the wooden *basadi* which had been constructed on the top of the Anjanagiri hill for the saints Śātitīrtheśvara and Anantanātha.

(629). *Do,* on a stone west of the Pārśvanātha *basti* at Mullur, dated in Śaka 986, Krodhi; mentions the death of Gunasena Panditadeva.

(630). *Do,* on a second stone at the same place, of the Kongalva king Rajendra-Kongalva, dated in Śaka 980, Viḷambi, records gift of

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land by the king in different villages to a *basadi* built by his father.

(631). *Do,* on a stone near the Chandranātha-*basti* in the same village; dated in Śaka 1313, Pramodūta (i.e., Pramoda), refers to the renovation of this *basadi* by the teacher Bāhubalideva. The temple had perhaps originally been built by Rājādhirāja-Kongalva. In the body of the inscription mention is made of the Vijayanagara king Harihara (II).

P. 82. PHOTOGRAPHS :

(244). Sundakkaparai rock near the same village, Sivayam.

(245). Jain images on Sundakka-parai, Sivayam.

P. 83. DRAWING :

No. 43. Jain image on the Sundakkaparai rock, Sivayam.

P. 84. A square entablature representing a Jain *tīrthaṅkara* (?) on Sundakkaparai, Trichinopoly district.

The names Śīyamittiran (Simhamitra) and Vīramallan, either Buddhist or Jain—Rocky resorts sought by mendicants of those communities for purposes of penitence.

Pp. 109 110. Assignment of land to a Jain *palli* (temple) in Kulattur, a hamlet of Pennaivayil.

P. 112. A portion of the village Sāttamangalam reported to have been a Pallichchandam, i.e., property of a Jain temple—Probable existence of a Jain settlement at or near Tirutturaippūṇḍi in the beginning of the 13th century A.D.

195 (IX)

Report, do, 1913-14.

P. 12. STONE INSCRIPTIONS COPIED IN 1913 :

(109). Inscription in Kanarese. On the pedestal of the Rasā Siddha images at Rayadrug (Bellary dist.) dated in Pramathi, Māgha, Śu. di. 1, Monday; records that a *niśīdi* was constructed on this day. In eight different sections of the stone are given the names of eight persons whom perhaps the images represent. Some of these were Chandrabhūti of the *Mūla saṅgha* and Chandrendra, Badayya and Tammanna of the *Āpanīya* (i.e., *Yāpanīya)-saṅg*

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(111). *Do,* on the pedestal of a Jain image kept in the *tāluq* office at Rayadrug (Bellary district) of the Vijaynagar king Harihara (I), dated in [Śaka] 1277, Manmatha, Margasira; records that a Jain merchant named Bhogaraja consecrated the image of Śāntānātha-Jīneśvara. This merchant is stated to have been a pupil of Maghanandivratin, the disciple of Amarakīrti-Āchāryya of Kundakundanvaya, sārasvata-*gachchha,* Balatkara-*gaṇa* and *Mūla saṅgha.*

P. 56. (525). *Do,* on the base of a Jain image in the Archæological show room of the Madras Museum. This is the image of Śāntināthadeva of the temple of Yeraga Jinālaya founded by the Mahapradhana [Bra]hadevana.

(536). *Do,* on the base of another Jain image in the same place; records that king Salvadeva, a great lover of *sāhitya,* got an image of Śānti Jina made according to rule and set it up.

P. 96. The earliest of the Vijaynagara stone records dated in Śaka 1277 (1355-56 A.D.), is engraved on the pedestal of a Jain image kept in the *tāluq* office at Rayadurg. Records the name of the Jain merchant Bhogaraja (see P. 12, Stone inscription No. 111).

A reference to a *niśīdhi*-stone from Rayadrug bearing on it images of eight Jain teachers and lay disciples. (See P. 12, Stone inscription No. 109).

195 (X)

Report, do, 1914-15.

P. 46. STONE INSCRIPTIONS COPIED IN 1914:

(453). Inscription in Kanarese on a fragment lying before Vīrappa's house at Sogi (Hadagalli *tāluq,* Bellary dist) of the [Hoysala] king [Vi]ṣṇuvardhana-Vīra-Ballā[la.] dated in Kārttika, *ba. di.* 5, Thursday; seems to register a gift of land to a Jain institution.

P. 49: (491). *Do,* on the base of the column left of entrance into the Añjaneya temple at Kattebennur (Hadagalli *tāluq,* Bellary dist.) dated, Nandana, Phalguna, *Śu. di,* 5. Monday, records that a certain mason named Āloja brought materials (?) from the ruined temple of Bhogeśvara at Kondadakatti which belonged (?) to a Jain *basti* and built this temple for Hanumappa,

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P. 53. (520). *Do,* on the base of a pillar in the Rangamadhya-*maṇḍapa* of the Jain *basti* at Kogali (Hadagalli *tāluq,* Bellary dist.) records gift of money by different persons for the daily bathing of the images in the temple.

(521). *Do,* on the pedestal of the smaller Jain image in the same *basti.* dated, Paridhāvi, Chaitra, *Su. di,* chaturdaśi, Sunday. registers the consecration of the image by a certain Odeyama-Setti, a lay pupil of Anantaviryadeva.

P. 58. STONE INSCRIPTIONS COPIED IN 1915.

(16). Inscription in Sanskrit on the right and left pillars of the eastern porch of the Mukha-maṇḍapa of the Mallikārjuna temple at Śrīśailam (Nandikotkur *tāluq,* Kurnool district) dated in Kali 4611 and Śaka 1433, Prajāpati, Māgha, *ba. di,* 14, Monday gives a lengthy account of the gifts made to the temple of Śrīśailam by a certain chief, Linga, the son of Sānta, who was evidently a *Vīraśaiva,* one of his pious acts being beheading of the Jains.

P. 69. PHOTOGRAPHS :

(355). Jain images on a boulder near the shrine called Śamanar-koyil, Anaimalai.

P. 87. The term *parokṣavinaya* commonly found in Jain records as applied to the spiritual welfare of a Jain layman of that creed.

P. 97. Gift of the chief Iladarayar Pugalvipparagandan Vira-solan to the Jain temple at Tiruppanmalai (Panchapāṇḍavamalai), North Arcot district, recorded in the Panchapāṇḍavamalai inscription.

P. 99. The Jain temple of Ambalappasvāmi at Kovilangulam.

Pp. 100-101. Kuraṇḍi in Southern India, an ancient Jain centre —Tirukkāṭṭāmpalli was probably only a Jain temple or an institution. Two Jain images found on a boulder in the hill near Mēṭṭupaṭṭi, Madura district, were caused to be cut by the Jain teachers of Kurandi.

Mahāvratins applicable either to the ancient sect of the Śaivas called Kāpālikas or Kālāmukhas or to the Jains who have five fundamental duties *(vrata)* to perform.

195 (XI)

Report, do, 1915-16.

P. 6. CONSERVATION :

The rock-cut temples, beds and Jain images at Melachcheri, Kava-

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kadu, Tondur and Tirakkol in the South Arcot district and at Sendamaram, Malaiyadikurichchi, and Tirumalaipuram in the Tinnevelley district.

P. 8. PLACE REPORTED TO CONTAIN INSCRIPTION:

No. 17. Inscription on a Jain image, Rāmatīrtham, Vizagapatam.

STONE INSCRIPTIONS COPIED IN 1915:

P. 43. (458). Inscription in Telegu on a mutilated stone lying near the Somesvarasvāmin temple at Gunapavaram, dated in Śaka,..Sravana, *Su.* 3. Seems to record a gift by Akkasala Kamoju, for the welfare of the people and for the merit of Kulottunga-Rajendra-[Chola.] Mentions the Jain temple Chandra[pra]bha-Jinālaya.

P. 52. (540). *Do,* in Kanarese on a rock in a field at Halaharavi. [Rāṣṭrakūta] Nityavarṣa [Indra III?] dated in Śaka 854, Pārthiva (wrong) mentions Chandiyabbe queen of Kannara, who was ruling the Sindavādi-one-thousand country. She appears to have constructed a a *basadi* (Jain temple) at Nandavara and to have made a grant of the *Siddhāye* taxes of Rājanuru for its maintenance. Mention is also made of a certain Padmanandi.

P. 55. (560). *Do,* in Kanarese of the 12th cent. on the Jain image of Vardhamānasvāmi at Kammarchodu (Alur *tāluq,* Bellary district). registers the reconstruction (of this image) by Chandavve, the wife of the merchant chief Rāyara-setti who was the favourite pupil of Padmaprabha-Maladhārisvāmi.

(565). *Do,* on a slab set up on the Kailāsappagutta (hill) at Konakondla (Gooty *tāluq,* Anantapur district) of the Western Chalukya king Tribhuvananmalladeva (Vikramāditya VI) ruling from Pottalakere, dated in Chalukya Vikrama year 6, Durmati, Pusya, *bahula* [6] Thursday, Uttarāyaṇa-Saṅkrānti; records that Nāvikabbe built a Jain temple called Chatta-Jinālaya at Kondakundeyatīrtha and [her husband] the Mahāmandaleśvara Joyimayyarasa who was entitled Pesana-Garuda gave 80 *matter* of black-soil land at Kiriya Kondakunde, to that temple.

(566). *Do,* on a slab lying in a field near the same village. of the Western Chālukya king Tribhuvana-malladeva (Vikramāditya VI) dated in Chālukya Vikrama year 12, Vibhava, Uttarāyaṇa-Saṅkrānti. mentions first the *Mahāmaṇḍaleśvara* Ballaya-Chola Mahārāja who

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was ruling the Sindavādi-one-thousand province and whose *praśasti* begins with the words *Charana saroruha* etc., then it mentions the *Mahāmaṇḍaleśvara* Chikarasa of the Mahābali race whose *praśasti* begins with the words *Jagattrayābhivandita* etc., and next the *Mahāsāmanta*-Chandarsa, Barmmarasa and Revarasa of Kondakunde, whose *praśasti* begins with the words *ari-durdhara,* etc., seems to record the grant of a land.

P. 59. (603). *Do,* in Vaṭṭeluttu, on a boulder in the Irattaipottai rock at Eruvadi, Tinnevelley dist. states that (the image below which the inscription is engraved) is the work of Ajjanandi.

P. 91. LIST OF INSCRIPTIONS COPIED IN 1916 :

(276). Inscription in Tamil. On the east face of the boulder containing Jain images at Tirakkol (Wandiwash *tāluq,* North Arcot dist.), of the Chola king [Parakeśarivarman.] dated in the third year, registers a gift of sheep for *ghee* to the Jain temple *(palli)* at Tandapuram in Ponnur nadu, a subdivision of Venkunra-Kottam, by Eranandi *alias* Naraṭonga-Pallavaraiyan who was a native of Nelveli in Nelveli-nādu, a subdivision of Tenkarai Panaiyur-nādu in Sola-maṇḍalam.

(277). *Do.* on the west face of the same boulder of the Chola king Rājakeśarivarma, dated in the 22nd year ; registers a gift to Gangasurapperumpalli at Ra[jendra]puram.

P. 92. (278). *Do,* on the west face of the same boulder registers a gift of gold for a lamp.

(279). *Do,* on a rock to the east of the same boulder of Parakeśarivarman dated in the 12th year registers a gift of paddy to Kanakaviraśittaḍigal mentions Sembiyan Sembottilādanor, son of Videlvidugu Sembottilādanār *alias* Ganaperumān.

P. 94. PHOTOGRAPHS :

(411). Jain image in a temple outside the village, Kammarchodu.

Pp. 112-113. Cavern at Eruvādi containing a squatting Jain figure ; mention of Ajjaṇandi—The inscription is in the Vaṭṭeluttu characters of about the 8th century A.D. (See page 59, inscription No. 603)—Reference to Ajjanandi in the Tamil work *Jīvakachintāmaṇi*—Reference to a Jain hermitage at Vedāl headed by a lady teacher.

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Pp. 133-134. Jainism in the Bellary district—An image of the Jain *tīrthaṅkara* Vardhamāna at Kammarachodu—Koṇḍakuṇḍānvaya and the village Kondakundi.

195 (XII)

Report, do, 1916-17.

P. 7. (30). Inscriptions on a Jain image, Rāmatīrtham, Vizagapatam.

P. 9. COPPER-PLATES EXAMINED :

No. 9. Of Eastern Chālukya Viṣṇuvardhana III, [Śaka]684, Mārgasira, *ba. dvādaśi,* in Sanskrit (in Telugu) registers grant of the village Musinikuṇḍa in Tonka-N[ā]tav[ā]di-Viṣaya to the Jain teacher Kālibhadrāchārya. It is returned to the Govt. Museum, Madras. Ayyana or Ayyana Mahādevi, queen of Kubja-Viṣṇuvardhana was the *ājñaptri* of the grant and the character was marked with the seal of Kubja-Viṣṇuvardhana.

P. 72. STONE INSCRIPTIONS COPIED IN 1917 :

Anantapur dist. Madakasira *tāluq.*

No. 20. On a pillar of a dilapidated *maṇḍapa* at the entrance into village of Kottasivaram in Kanarese registers that Alpadevi, the queen of king Irungola and a lay disciple of the Kānur-gaṇa of Koṇḍakondānvaya, protected [this] Jain charity while it was in a ruined condition.

No. 21. At the same place, in Kanarese, registers that this *basadi* (Jain temple) was built by Dēvanandi-Āchārya, pupil of Puṣpanandi-Maladhārideva of Kānurgaṇa and the Koṇḍakuṇḍānvaya.

No. 28. On a pillar set up at the southern entrance into the village Patasivaram, of Western Chālukya king Tribhuvanamalla Vīra-Someśvaradeva, 'the destroyer of the Kālāchurya race', dated in Śaka 1107, Viśvāvaṅsa, in Kanarese, mentions the Jain teacher Vīranandi-Siddhāntachakravartideva and his son Padmaprabha-Maladhārideva.

P. 74. No. 40. At the same place in the court yard of the Jain temple at Amarapuram of Irungonadeva-Chola-Maharaja of the Chola race 'ruling at the capital town of Nidugallu, Saka 1200, Isvara, Āshada, *su-di,* Panchami, Monday, in Kanarese, registers that Mallisetti gave at

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Tammadihalli 2,000 trees to Prasanna-Pārśvadeva of the *basadi* of Tailangere known as Brahma-Jinālaya. The priest of this temple was Challapille, a Jina-Brāhmaṇa.

No. 41. On another stone in the same place. Sārvari, Āsvija, *su-di.* 5, Friday, in Kanarese. This is the tomb (*niṣidhi*) of Sambisetti, son of Berisetti.

No. 42. On a pedestal lying in the courtyard of the same temple, Kanarese. This is the *basadi* caused to be made by a pupil of Bālendu-Maladhārideva.

No. 43. On a stone lying in the tank to the south of the same temple. Kanarese. This is the tomb (*niśidhi*) of Bommisettiyara Bāchayya, a lay disciple of Prabhāchandra-Bhattāraka.

No. 44. On a second stone in the same place. Kanarese. This is the tomb (*niśidhi*) of Bhāvasenatraividya-chakravartin.

No. 45. On the third stone in Kanarese. This is the *niśidhi* of Virupaya and Māraya.

No. 46. On the fourth stone. Kanarese. This is the *niśidhi* of Potoja and Sayabi-Māraya, father and son.

No. 47. On the fifth stone. Kanarese. This is the *niśidhi* of Komma[ā]setti, a lay disciple of Prabhāchandradeva.

No. 48. On a stone lying on a platform in the courtyard of the Āñjaneyasvami temple at Tammadahalli. Kanarese. This is the *niśidhi* of Chandra[n]ka-Bhattāraka, [pupil] of Chārukīrti-Bhattāraka of the *Mūla-saṅgha* and the *Desiya-gaṇa.*

P. 111. Doubtful indication of the successful crusade of Jatāvarman Vira-Pandya against the Jains.

Pp. 113-114. Irungoladeva or Irungonadeva-Chola-Mahārāja and inscription Nos. 20 (p. 72) and 40 (p. 74).

P. 114. Jain temples and Jain tomb-stones in the Madaksira *tāluq*: Pāta Śīvara, Kotta-śīvara and Amarapura, strong settlements of the Jains with Jain *bastis* in them—Kotta-śīvara, originally a Jain *basti* built by Dāvanandi and repaired by Ālpadevi—A *basti* built by a lay disciple of Bālendu Maladhārideva—Tomb-stones of Jain teachers (Nos. 41, 43-48, p. 74).

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P. 116. Eastern Chālukiya king Viṣṇuvardhana III and record No. 9, p. 9.

195 (XIII)

Report, do, 1917-18.

P. 7. Labels in Vaṭṭeluttu characters beneath the magnificent rows of Jain images on the rock at Kalugumalai.

P. 74. STONE INSCRIPTIONS COPIED IN 1917:

No. 714. On a stone lying in the courtyard of a Jain *basti* at Agali. Kanarese. [This is] the *niśidhi* of Kriṣ[ṇi]-setti, son of Betti-setti, a lay disciple of Devachandra Deva of the *Mūla-saṅgha* and the Desiya-*gaṇa*.

P. 79. No. 766. On a boulder in a field below the tank bund at Kotipi. Kanarese. Seems to contain the name Chārurasibhandirar for Chārurāsi Pandita, the title of a particular order of Jain monks.

P. 80. No. 779. On a slab built into the waste weir of the tank at Chilumutturu. Vijayanagara. of Mahamandaleśvara Vira-Bukkarāya. Śaka 1289. Kanarese. Records construction of a stone bench by Irugappa Odeya.

P. 85. No. 831. On the wall of the Durgapañcha cave at Rāmatirtham (Vizagapatam district). Eastern Chālukya. Sarvalokāsraya Visnuvardhana-Mahārāja. Kanarese (Prose and verse). States that the saint Trikālayogi Siddhantadeva, the presiding teacher of the *Desigaṇa* and the spiritual teacher of king Vimalāditya paid respect to Rāmakoṇḍa (i.e., Ramatirtha hill), with great devotion. The king is given the title Rāja-Mārtaṇḍa and Mummadi-Bhīma.

No. 132. On the pedestal of a broken Jain image on the Gurubhaktakonda hill at Rāmatirtham, Vizagapatam district. Telugu. Seems to state that the image was set up by Pra[mmi]se[tti] of Chanuda-[vro]lu in the Omggerumārgga.

P. 133-134. Inscription of Vimalāditya at Ramtirtham in the Vizagapatan district (see record No. 831, p. 85)—His Jain *guru* Trikālayogi-Siddhāntadeva, called also Trikālayogi-Munindra, a teacher of the *Deśigaṇa* school of Jainism—Jainism patronised by the earliest members of the Eastern Chālukya family—Rāmatīrtham, a Jain centre,

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P. 162. An inscription of the reign of Bukka I, dated in Śaka 1289, recording construction of a *Kallumañchige* (stone-bench) by the Mahāpradhāna Irugappa-Vodeya, known as the best of Jains, and the builder of the Jain temple at Vijayanagara (See record No. 779, p. 80).

195 (XIV)

Report, do, 1918-19.

P. 16. STONE INSCRIPTIONS COPIED IN 1918 :

No. 201. On a slab set up near the Āñjaneyasvami temple at Nandi-Bevuru. Western Chālukya. Trailokyama[lladeva.] Śaka 976. Kanarese—Grant for the worship of Jina to a certain Aṣṭopavāsi Bhala of *Desiga-Gaṇa.*

P. 22. No. 256. On a slab set up on the site of a ruined *matha* at Mannera-Masalavada. Yādava. Vira-Rāmachandradeva, Śaka 1219. Kanarese ; registers gift of land to Vinayachandradeva by Bhairava devarasa for offerings to the Jain temple at Mosalevāda.

P. 48. STONE INSCRIPTIONS COPIED IN 1919 :

No. 8. On the north and west walls of the central shrine in the Visnu temple at Dadapuram. (Tindivanam *tāluq,* South Arcot district). Chola. Rājakesarivarman *alias* Rājarājadeva. 21st year, Tamil ; gives a list of vessels and ornaments presented to the temples of Kundavai-Jinālaya, etc., built by the princes Parāntakan Kundavai-pirattiyār.

P. 78. PHOTOGRAPH :

No. 519. Jain stone image in the Śiva temple at Drāksārāma.

P. 94. Reference in the Dādāpuram records to the erection of temples by the princess Kundavai, the sister of the Chola king Rājarāja I. Besides the Śiva and Visnu temples she built a Jina shrine called Kundavai-Jinālaya, now extint.

195 (XV)

Report, do, 1919-20.

Pp. 78-79. PHOTOGRAPHS :

No. 574. General view of the rock-cut temple, Sittannavāśal,

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No. 575. Another in relief of a Jain image in the same temple, Śittannavāśal.

No. 586. East view of the cavern containing beds, Muttupatti.

No. 587. South view of the same cavern showing Jain images, Muttupatti.

No. 588. West view of the same cavern Muttupatti.

No. 589. Sculpture of a Jain image within the cavern, Muttupatti.

No. 594. General view of the hill with three caverns, Karuṅgālakkudi.

No. 595. General view of the cavern containing the Brahmi inscription and beds, Karungalakkudi.

No. 596. Another view of the same showing the Jain image on the opposite hill, Karungalakkudi.

No. 597. Another cavern on the top of the above, Karungālakkudi.

P. 100. The Māvinthipalli grant of the time of the eastern Chalukya king Viṣnuvardhana III (surname, Visamasiddhi, 709-746 A.D.) recording grant made to the Jain temple at Bezwada.

Pp. 102-107. Periyapurānam sculptures in the temple at Darasuram near Kumbhakonam.

NORTH WALL NO. 13.

Pāndimādevi (known by the name of Maṅgaiyarkkarasiyār), wife of the Pāndya king Nedumāran, aided by Sambandar in converting the king from Jainism to Brahmanism.

WEST WALL NO. 43.

Śākkiyanār, first an adherant of Jainism, afterwards a Śaiva.

SOUTH WALL NO. 46.

Naminandi-adigal. Refusal of the Jains to let him have some *ghee* in his act of burning a lamp in the shrine of Araneri within the temple at Tiruvārur.

195 (XVI)

Report, do, 1920-21.

P. 8. Three bronze statues of Jain deities in the Śiva temple of

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Mañjunātha in the suburb of Mangalore called Kādri—Two stone Jain images called Sāraṅganātha (Śāraṅganātha ?) and Matsyendranātha set up in the niches of the temple—This temple probably a Jain one in the beginning.

A panel of Jain teachers found at Kārkala—The teachers represented are: (1) Kumudachandra Bhatāraka, (2) Hemachandra Bhatāraka, (3) Śrī Chāru[kīrti]panditadeva, (4) Śrutamuni, (5) Dharmabhūsana Bhatāraka, (6) Pūjyapādasvami, (7) Vimalasūri Bhatāraka, (8)Śrīkīrti Bhatāraka, (9) Siddhāntideva, (10) Chārukīrtideva, (11) Mahākīrti Rāvula, and (12) Narendrakīrtideva.

P. 10. Existence of Jain monuments at the villages Melpādi and Tennampattu in the Chittoor and North Arcot district.

P. 18. STONE INSCRIPTIONS COPIED IN 1920:

No. 326. On a stone built into the western wall of the mosque near the cemetry at Gooty. Vijayanagara king Harihara, date (lost); Sanskrit (verse), gives in succession a list of Jain teachers of the Koṇḍakuṇḍa line and refers to the building of a Chaityālaya (Jain *basti)* for Pārśva-Jinanātha by the general Iruga.

P. 29.

No. 455. On two stones built into the steps of a well near the Malleśvara temple at Konakoṇḍla. Western Chālukya, Tribhuvana Malladeva Śaka 9[94.], Kanarese; registers grant of certain villages to the temple of Mallikārjunadeva at Koṇḍakuṇḍe.

No. 456. On a stone lying in a field near the same temple, Kanarese (archaic).—States that a certain Kanponneyan of Kondakunde founded a tank, a *maṭha* and built the *prākāra* of the temple.

No. 457. On a slab set up before the Ādi-Channakesavasvami temple at Konakoṇḍla, Durmati, Chaitra, *Śu,* [5.], Telugu; registers terms of cultivation in respect of lands at Konakoṇḍla.

No. 458. On the same slab. Western Chālukya, Tribhuvanamalladeva, 'ruling at Kalyāna', Kanarese verse & prose; praises the the Jain teacher Padmanandi Bhattāraka and the Kondakunda line.

P. 78. PHOTOGRAPHS:

No. 665. Stone image of *Śāṅganātha* in the Śiva temple, Kadri (near Mangalore), South Canara,

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No. 666. Stone image of Matsyendranātha in the same temple, South Canara.

No. 667. View of Jain pillar placed inside the *prākāra* of the same temple, South Canara.

No. 668. General view of the Dīpastambha of the same temple, South Canara.

No. 672. Sculpture in relief of a group of Jain teachers in the Dharmādhikāri *basti*, at Hiriyangadi, Karkala, South Canara.

No. 673. Inscribed slab in the *basti*, South Canara.

No. 674. Bronze image of Ādinātha in the Nemisvara *basti* at Hiriyangadi, South Canara.

No. 675. Bronze image of Chandranātha in the same *basti*, South Canara.

No. 676. View of the Kere-*basti* with the Gommatesvara sculpture, South Canara.

P. 78. DRAWINGS :

No. 220. Bronze statue of Brahmā (Lokeśvara) in the Śiva temple, Kadri near (Mangalore), South Canara.

No. 221. Bronze statue of Vedavyāsa (?), (a Jain image) in the same temple, South Canara.

No. 223. Stone image of a Jain deity (?) in the same temple, South Canara.

Digitization by Arya Samaj Charitable Foundation, Chennai

SECTION V

History and Geography (Including Chronology and Travels) and Biography.

196

MACMURDO, J. *An Account of the Province of Cutch, and of the Countries lying between Guzerat and the Indus.* (TLSB, ii, 1820, p. 205-241).

Pp. 240-241. Description of Pārśvanātha worshipped in the Parkur Desert in the hands of Soda Rajput.

196 A

ERSKINE, W. *Observations on the Remarks of the Buddhists in India.* (TLSB, iii, 1823, p. 494-537).

General—Comparative antiquity of the Buddhists, Jains, and Brāhmaṇas—Tests by which the excavations of the Buddhists, Jains and Brāhmaṇas may be distinguished.

196 B

WALLACE, R. G. *Memoirs of India.* London, 1824.

Pp. 145-148. Jainism described.

P. 393. Notion of time, or chronology of the Jains.

196 C

FORBES, JAMES. *Oriental Memoirs. Vol. I.* London, 1834.

P. 197. Gigantic image of Gommatesvara at Kurkul (Karkal); Gommatesvara at Sravaṇa-Belgoḷa.

Pp. 529-31. Cruelty on the Jains—Three classes of Yatis.

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PLATE VOL. PLATE NO. 33.

Sculpture in a subterraneous Hindoo temple at Cambay

The Shawuck Pagoda—Image of Parisnaut.

197

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Vol. i, P. 184. Sambandar and his controversies with the Jains—*Naladiyar* and its origin.

Vol. ii, p. 83. The Ellora sculptures are in part the work of the Jains.

Vol. ii, p. 86. Jain religion in the south of India above the Ghauts.

198

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Pp. 117-119. Sect of the Jains—Singularity of costume—Religious tenets—Jain temples.

199

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P. 106. Jain style of architecture noticeable in some of the Mohammedan structures at Pattan Somnath.

200

Colonel Tod's "Travels in Western India" (AJ, xxix, 1839, p. 145-151, 171-180).

Pp. 147, 177. Sacred Mounts of the Jains at Abu and Satruñjaya.

P. 171. Ancient cities of the Jains.

P. 174. Library of the Jains at Anhilwara.

Digitization by Arya Samaj Charitable Foundation, Chennai

201

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Pp. 429-477. Mythology of India displayed: the systems of the Brāhmaṇa, the Jain, and the Buddhist.

202

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Pp. 15-21. Parasnāth mountain—Its sanctity—The eastern metropolis of Jain worship—Origin of Jain sect—The Jains a transition between Buddhists and Hindus—Ascent of Parasnāth—Vegetation of Parasnāth.

203

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Vol. 2, Pp. 80-83. Worship by the Jains—Their practice as to caste—Their partial respect for the Vedas—Their Moral system.

Vol. 2, P. 148. Jain temples on Mt. Abu.

204

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Pt. 2, p. 16. Survival of Jain worship in two small temples in the district.

Pt. 3, p. 50. The professors of the faith of the Kšamaṇa or Śramaṇa heretics were the predecessors of the Jains, and the religion was but little different from that now known as the Jain.

205

SYKES, D. H. and DWYAR. *The Temple of Śatrunjaya, the celebrated Jain place of pilgrimage near Palitana in Kathiawad.* Bombay, 1869.

206

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P. 26. n. Conversion of Viṣṇuvardhana, of the Ballal or Hoysala dynasty, from Jainism to Vaiṣṇavism in 1133 under the influence of Rāmānuja, an apostle of the Viṣṇuite sect.

Demolition of 101 Jain temples at Calaswadi by Timmana a Vaiṣṇava in 1454.

207

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Pp. 515-518, (Appendix No. 5). The Jain doctrine.

Pp. 159-160. Jainism is now the only representative of Buddhistic ideas in India proper. Jain system earlier than Buddhism from an independent source. Characteristics of two sects of the Jains. Jainism, also lays stress on doctrine of transmigration. Jains although dissenting from the Veda regard themselves as Hindus.

208

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P. 101. Jaini or Sarāogi sect—Worship of Pārśvanātha—Tenderness for animal life—Intermarriage of Bisṇis and Sarāogis.

P. 139. Ascetics and low castes among the Jains.

209 A

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Mahāvīra, the supposed founder of the Jaina sect—His relation with Gosāla Mokkhaliputta—The history of the Niganthas in general.

209 B

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Digitization by Arya Samaj Charitable Foundation, Chennai

210

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P. 144. Jainism superior to the general religion of the country. The Jains also repudiate the Vedas. Like the Vaiṣṇavas and unlike the Buddhists, they adhere to caste. They explain *Nirvāṇa* more fully by distinctly assigning to the liberated soul a spiritual life for ever and ever. Of the saints worshipped by them Ādinātha, Pārśvanātha and Mahāvīra are the most important.

211

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Vol. 2. Pp. 357, 417, 418. Jainism of Aśoka.

212

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Pp. 12-13. Most of the Sarāogis of the dist. including Seth Raghunath Das are of the Khandel *gachchha* or *got*—They number in all 1593 only. A temple of the Seth stands in the suburb of Kesopur. Jambu Svāmi practised penance here. He is reputed the last of the Kevalis. The temple was built by Mani Rāma, who enshrined in it a figure of Chandra Prabhu. A large marble statue of Ajītnātha, brought by Seth Raghunath Das now occupies the place of honour. In the city are two other Jain temples dedicated to Padma Prabhu in the Ghiya mandi and the Chaubes' quarter. Other temples at Kosi and Sahpan.

213

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P. 17. The Cholas destroyed a number of Jain temples at Puli-

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gere or Lakṣmeśvara in the reign of Someśvara I of the Western Chālukyas.

P. 39. The Kadambas of Palāśikā or Halsi in Belgaum, were Jains & of the *Mānavya-gotra*, "Sons of Hāriti".

P. 49. A Jain named Nāganandi was minister to the Koṅgu or Gaṅga kings Kālavallabha Rāya, Govinda Rāya, and his successor Kamaradeva.

P. 50. A forged inscription dated A.D. 178 mentions that Koṅgu King Tiru Vikramadeva was converted from the Jain to the Śaiva faith by Śaṅkarāchārya.

P. 72. At the time when Yuan Chwang visited Kāñchi in A.D. 640 there were numerous Jains.

P. 73. In A.D. 788 the Buddhists were finally expelled from the neighbourhood of Kāñchi to Ceylon by Prince Hemaśitala who became a Jain.

P. 94. The Raṭṭa *Mahāmaṇḍaleśvaras*, at first feudatories of the Rāṣṭrakūṭas, were Jains.

P. 95. The Śāntara kings in Maisūr, feudatories of the Chālukyas, were Jains.

P. 105. Endowment of some Jain temples by Harihara I.

P. 118. Amoghavarṣa I who was surnamed "Atiśayadhavala" and Nṛpatuṅga I, he defeated the Chālukyas, and built the city of Mānyakheṭa. He came to the throne in A.D. 814-15 or 815-16, and enjoyed a long reign.

214

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Pp. 82-83. Jainism—A secession from Buddhism—Home of this faith—Mysterious character—Number of Believers—Tenets—Temples.

215

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217

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Pp. 307-308. Representation of Buddhism in India by the Jains. Their difference from Buddhism—Their belief in a sort of pantheism—Their wealth and influence—Their tenderness to animal life—Their temples and pilgrimages.

218

OPPERT, GUSTAV. *On the Original Inhabitants of Bhāratvarṣa or India.* Westminster and Leipzig, 1893.

P. 62. Influence of the Jains strongest in towns where the artisan classes form an important and powerful portion of the population, while the Brahmans appealed to the land-owning and the agricultural classes, whom they won over by entreaties or by threats.

P. 67. Tiru Vallava Nāyanār, author of the Tamil work, the *Kural,* showed in his writings a knowledge of, and tendency towards, Jainism—The Jains use the title Nāyanār as an honorific appellation.

P. 100. Buddhist and Jain missionaries the first preachers and religious teachers devoted to the indigenous population. This is, perhaps, why a temple, more particularly of Buddhistic and Jain, is called a *palli.*

P. 236. Adoption of the Jain faith by the Kurumbas who became bigoted adherents of this sect—Campaign of Ānanda Chola to crush the

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supremacy of Jainism—Ascendancy of Śaivism, the result. Jainism by no means extinct among Kurumbas.

P. 245. Success of a Jain priest to convert a great number of the Kurumbas to Jainism—Erection of a Jain *basti* by the king of Pulal—Destruction of Jain sculptures found in rice-fields—Many Kurumbas resemble in their present manners and customs e.g., marriage ceremonies, the Jains of former times.

P. 248. Existence of a Jain *basti* dedicated to Āditīrthaṅkara in the village Pulal.

219

STRACHEY, JOHN. *India.* London, 1894.

P. 245. Jain doctrines, similar to the more orthodox forms of Buddhism—a tendency for Jainism to become virtually a sect of Brāhmanism. "In the north and west of India the Jains are still a cultivated class, mostly engaged in commerce, whilst in the south they are, as a rule, agriculturists."

220

RATZEL, FRIEDRICH. *The History of Mankind.* (Tr. from the Second German Edition by A. J. Butler). Vol. 3. London, 1898.

P. 524. The religion of the Jains is a development from Brāhmaṇism resembling the old Buddhism, but tending more to the worship of saints.

221

DEY, NUNDO LAL. *The Geographical Dictionary of Ancient and Mediæval India.* Calcutta, 1899.

PART 1.

ANCIENT NAMES & MODERN NAMES OR SITUATION:

Ayodhyā. Oudh. Birthplace of Ādinātha, a Jain *tīrthaṅkara.*

Ālavi. Airwa. Ālabhi of the Jains, from which Mahāvīra made his missionary peregrinations.

Ṣhandragiri. Near Belgoḷa, sacred to the Jains,

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Chandrikāpuri. Srāvasti, birthplace of Tīrthankara Chandraprabha.

Girinagara. Girnār, containing temples of Neminātha and Pārśvanātha.

Ujjayanta. Girnār sacred to Neminātha.

PART 2.

MODERN NAMES AND ANCIENT NAMES OR SITUATION :

Ābu. Arbuda Parvata, containing temples of Riṣavanātha or Ādinātha and Neminātha.

Girnār. The Junāgar hill in Guzerat is one of the five hills sacred to the Jains, containing the temples of Neminātha and Pārśvanātha.

Pālithānā. In Guzarat, one of the five hills sacred to the Jains containing a temple of Ādinātha.

222

ADAMS, ARCHIBALD. *The Western Rajputana States, etc.* London, 1899.

P. 19. Sirohi : Baniās and Mahājans, mostly Jains, form a very numerous class.

Pp. 37-38. Mount Abu : Jain temples at Dilwara—Their age—Ābu one of the four principal places of pilgrimage of the Jains.

223

KARIM, ABDUL. *The Students' History of India.* Calcutta, 1899.

P. 28. Jainism—Its history and chronology.

224

RECLUS, ELISEE. *The Universal Geography. Ed. by A. H. Keane.* 4 *Vols.* London, [1900]

Digitization by Arya Samaj Charitable Foundation, Chennai

Vol. 3. P. 167. At Kathiawad the largest and most famous groups of Śrāvaka or Jain temple, the special zeal of the Jains for building temples, their greatest pride in decorating temples, the Jains possess more religious edifices than the other Hindus.

Vol. 3. Pp. 407-408. Mahāvīra's followers at one time prevailed in Southern India—Jain works still the most remarkable in Dravidian literature—greatest respect for all living things, from the venomous snake to the smallest animalcule, the "four duties" of the Jains, their spirit of fellowship—some of their sanctuaries, such as those of Palitana, Mt. Abu, Junagarh, Pārasnath, are amongst the most magnificent in the world.

225

FORREST, G. W. *Cities of India.* Westminster, 1903.

Pp. 65-66. Architectural style of the Jains copied by the Sultans of Ahmedabad.

Mahāvīra, with his eleven chief disciples, may be regarded as the first open seceders from Brāhmaṇism—Life of Mahāvīra.

Jainism and Buddhism were the two heretical sects of importance agitating the region about Benares at the same time.

Jainism never became a dominant creed.

To the Peases and Barclays of Western India we owe the costly Jain temples.

Pp. 89-94. Jain shrines on Mt. Abu the highest ideals of pure Hindu Architecture. Jain aim of victory over desires and Jaina creed that "Patience is the highest good". Description of Jain temples.

226

RHYS DAVIDS, T. W. *Buddhist India. Second Impression.* London, 1903.

P. 143. Jains an organised community all through the history of India from before the rise of Buddhism down to the present time.

P. 163. The Buddhist and Jain records about the philosophic ideas current at the time of the Buddha and the Mahāvīra.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 285. Illustration of the Jain temple at Khajurāho.

P. 318. Three-fourths or more of the persons named, and objects of donation specified, in all the inscriptions throughout India, from Asoka's time to Kaniṣka's, are Buddhists, and the majority of the remainder are Jain.

227

HELMOLT, H. F. *The World's History. Vol.* 2. London, 1904.

Pp. 402-404. Jainism and its tenets.

Pp. 405-406. The kingdom of Magadha; Chandragupta and Aśoka.

228

WATTERS THOMAS. *On Yuan Chwang's Travels in India,* 629-645 *A.D.* (Edited by T. W. Rhys Davids and S. W, Bushell), 2 *Vols.* London, 1904-05.

Vol. I, p. 252, Yuan-Chwang on the Jains—This pilgrim is of opinion that Jainism as a system was later in origin than Buddhism and was mainly derived from the latter.

229

MAJUMDAR, PURNA CH. *The Musnud of Murshidabad* 1704-1904), Murshidabad, 1905.

P. 276. Azimgunj is the home of the Jains, whose ancestors emigrated from Bikanir in the latter half of the 18th cent.

230

SHAMASASTRI, R. *Chanakya's Law and Revenue Policy.* (IA, xxxiv, 1905, p. 5-10).

P. 5. Hemchandra's account of Chāṇakya in his *Sthavirāvali-charita,* though legendary agrees with Viṣṇupurāṇa in making him the destroyer of Nanda and supporter of Chandragupta.

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In the *Nandīsūtra,* a Jain religious work, Chāṇakya is extolled for the success which he achieved as Finance Minister to Chandragupta.

231

VIDYABHUSANA, S. C. *Buddhadeva.* Calcutta, 1311 Sāl. [1905, In Bengali].

Pp. 223-225. Conversation between Mahāvīra and Gosal Makhali Putta—Mahāvīra and Nirgrantha Nātha Putta are one and the same person.

232

DUTT, R. C. *Early Hindu Civilisation, B.C.* 2000 *to* 320. Calcutta, 1906.

Pp. 381-390. History of Jainism.

233

DUTT, R. C. *Later Hindu Civilisation, B.C.* 320 *to A.D.* 800. Calcutta, 1906.

Pp. 226-227, 232. Jain Architecture, its special characteristics.

234

CROOKE WILLIAM. *Things Indian.* London, 1906.

270. Colossal images are common both to Buddhists and Jains. The largest Jain figure at Gwalior is 57 ft. high, while that at Sravaṇa-Belgoḷa in Mysore, the colossal statue of Gommatesvara, cut out of a single rock, is 60 ft.

Pp. 283-286. Vardhamāna or Mahāvīra, born in about 599 B.C., the founder of Jainism—Absolute nudity was one of his chief rules—Difference between Jainism and Buddhism—Jainism remarkable for the magnificence and profuse ornamentation of its shrines—Jain temples at Palitana, Girnar, Mt. Ābū, Parasnāth and Khajurāho—Two kinds of Jain temples *bastis* and *bettus*—Jainism not a separate religion, but rather a sect of Hinduism.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 397. Disturbances between Jains and orthodox Hindus in connection with Jain processions.

235

VAIDYA, C. V. *Epic India ; or, India as described in the Mahābhārata and the Rāmāyaṇa.* Bombay, 1907.

P. 347. Idol worship the outcome of Buddhism and Jainism.

P. 359. Jainism borrowed two planks from the orthodox religion of India, Viz., fasting and abstention from slaughter.

P. 369. The only philosophical discourses in the Rāmāyaṇa throws light on the state of orthodox feeling towards Jainism and Buddhism, about 1st cent. B.C.

P. 377. The Ramayana refutes the doctrines of Jainism and Buddhism not by argument but by downright condemnation.

P. 447. Buddhism and Jainism followed by a resuscitation of the Karmakāṇḍa and Vedic sacrifices.

P. 505. The *ahimsā* doctrine was a part and parcel of Hinduism long before it was taken up by the Jains and the Buddhists.

236

WHISH, C. W. *India. London,* 1907.

P. 15. Rise of Buddhism and Jainism may be dated in about 500-450 B.C.

237

LEHMANN, EDV. *Buddha.* Kobenhavn, 1907.

Pp. 38 42. The Jain sect—Their relation and reaction to Buddha.

238

MEEBOLD, ALFRED. *Indien* [*India*]. Munchen, 1908.

The work, written in German, in eight chapters, describes India in all its different aspects, religious, philosophical and even topographical. Contains Pp. 1-322, and is illustrated.

Digitization by Arya Samaj Charitable Foundation, Chennai

Pp. 71, 75, 80, 85, 106, 107, 109, 117. About Jains and Jainism.

239

LAL, HIRA. *A visit to Ramtek,* (IA, V. xxxii, 1908, pp. 202-208).

Pp. 2-4. Local Jains say that Rāma was a Jain and that when he visited Rāmtek, he first worshipped Śāntinātha.

240

VENKAYYA, V. *Ancient History of the Nellore District.* (IA, xxxvii, 1908, Pp. 199-201).

P. 201 n. Jain buildings at Pāṭalipuram replaced by a Śaiva temple.

241

JAINI, MANIK CHAND. *Life of Mahavira.* Allahabad, 1908.

Preface—Introduction—Introductory remarks, and the historicity of Mahāvīra—sources of information, mythological stories—family—relation—details arranged chronologically—Appendix.

242

BANARJI, R. D. *The Scythian Period of Indian History.* (IA, xxxvii, 1908, pp. 25-75).

P. 52. The Jain records of the Kusana period form an unique series of Indian epigraphs showing very advanced forms of characters, the parallel of which has not yet been found in India.

243

BARODIA, V. D. *History and Literature of Jainism.* Bombay, 1909.

244

VIDYABHUSANA, S. C. *Yaśovijaya Gaṇi* (about 1608-1688 A.D.). (JPASB, vi, 1910, pp. 465-469).

Digitization by Arya Samaj Charitable Foundation, Chennai

Life of Yaśovijaya—His works on Logic—His criticism on Logic as taught in Benares academies.

245

SLATER, R. *The ruins of Vijayanagar.* (QJMS,, ii, 1911, pp. 49-56).

P. 55. Hanpi: That Jains formed a large community is evident from the group of Jain *bastis* overlooking the Pampāpati temple.

246

GUERINOT, A. *Un maitre Jaina du temps présent; Śrī Vijayadharma Sūri.* [A Jaina teacher of the present time: Srī Vijayadharma Suri.] (JA, 10th Ser., xviii, 1911, pp. 379-384).

The book in French, forms an account of Jainism as lived in the present time. The present article sketches the life of Vijayadharma Suri.

247

NARASIMHACHAR, R. *The Chalukya Genealogy according to the Kannada poet Ranna.* (IA, xi., 1911, pp. 41-45).

Jain religion and the Poet Ranna.

248

AIYANGAR, S. KRISHNASWAMI. *Ancient India.* London, Madras, 1911.

P. 32. Abode of the deities of the Jains.

P. 34. Great patrons of the Jains and Buddhists.

P. 77. Jain tradition that Chandragupta retired from the world and spent the evening of life in contemplation at Sravaṇa Belgoḷa.

P. 219. Persecution of the Jains ascribed to Viṣṇuvardhana is hardly supported by facts.

Pp. 208, 258. In Biṭṭi Deva's presence Rāmānuja had a whole body of Jain ascetics and laymen ground in an oil mill.

P. 255. The Ganga rulers appear to have been Jains.

P. 260. Jainism versus Vaiṣṇavism.

Digitization by Arya Samaj Charitable Foundation, Chennai

249

TABARD, A. M. *Talkad, the buried city.* (QJMS, ii, 1911, pp. 131-140).

P. 133. The religion of almost all the rulers of Talkad, a city buried under the sands of the Cavary, Mysore Prov., was Jainism.

250

LAW, N. N. *The Law of Contract in Chandragupta's time.* (MR, May, August and December, 1912.).

Pp.517 (Vol. XI); 124-128, 586-588. (Vol. XII). Sale and Pre-emption—Loans.

251

BELL, W. *The Oxford India Reader.* Oxford, 1912.

Pp. 62, 63. Jainism—The religion.

P. 97. Jain images and sculptures.

P. 112. Jain temples in Kanara.

252

SVAMIN, A. GOVINDACHARYA. *Brahmana Immigration into Southern India.* (IA, xli, 1912, pp. 227-232).

Jainism to make the first southward march bringing down more "Aryan"s of the north into the Carnatic and Tamil lands.

The traditions of twelve year's famine in Hindusthan in the 3rd century B.C. is attested by the Jain inscriptions at Śravaṇa Belgoḷa.

253

PATHAK, K. B. *Nripatuṅga and the authorship of the Kavirājamōrga.* (JBBRAS, xxii, 1913, pp. 81-115).

In this paper there are several quotations from Jain authors.

254

LAL, HIRA. *Muktagiri.* (IA, xlii, 1913, pp. 220-221).

Muktagiri or 'salvation hill' is what is called *Siddha-kṣetra* of the Jains referred to as Medhigiri in the Jain book *Nirvāna Bhakti.*

Jain Temple in Ellichpura.

Digitization by Arya Samaj Charitable Foundation, Chennai

255

PATHAK, K. B. *On the age of the Sanskrit poet Kavirāja.* (JBBRAS, xxii, 1913, pp. 11-16).

P. 11. From the mention of the Jain Rāghavapāṇḍavīya in the *Pamparāmāyaṇa* and in the Sravaṇa Belgoḷa inscription it may be inferred that there was only one Rāghavapāṇḍavīya known to Pampa's contemporaries.

256

PATHAK, K. B. and K. G. OKA. *Amarasimha and his commentator Kshīrasvāmin.* (JBBRAS, xxiii, 1919, pp. 275-281).

P. 275. Though the production of a Buddhist, Amarasimha's lexicon has been universally accepted as an authority by the Brāhmaṇas and the Jains alike. It has been commented upon by Buddhists, by Brāhmaṇas and by Jains like Āśādharapandita and Nāchirāja.

257

MUNSHI, RUSTOMJI NASARVANJI. *An Inquiry as to how a Bell in the Portuguese church at Borivli came to be transferred to a Hindu temple at Nasik.* (JBBRAS, xxiii, 1914, pp. 328-348).

P. 339. Mosque of Kutb-ud-din at Delhi built out of the ruins of some Jain temples among other Hindu ones.

According to Cunningham, the great temple of Sāsbahu or the great Jain temple of Gwalior, was not available for Hindu worship during the time of its Mahomedan occupation (13th and 14th cents.)

P. 340. The Jain temple of Chintaman finished in about 1638 A.D. at a cost of Rs. 900000 by Śāntidās, a rich Baniā merchant, was turned into a mosque by Aurangzeb.

258

TEMPLE, RICHARD CARNAC. *The Travels of Peter Munday, in Europe and Asia.* 1608-1667. *Edited by R. C. Temple. Vol. II: Travels in Asia,* 1628-1634. London, 1914. (TheHakluyt Society, Second Series, No. 35).

Digitization by Arya Samaj Charitable Foundation, Chennai

P. Lix. Munday heard of a *pinjrapol* kept up by the Jains at Cambay for sick fowls.

P. 257n. Munday makes no mention of the extensive Jain temples on Mt. Abu.

P. 310 n. Remarks of all the 17th cent. travellers on the *pinjrapols* or animal hospital in Gujarat, supported mainly by the Jains.

259

SMITH, V. A. *The Early History of India from 600 B.C. to the Muhammadan conquest. Third Edition.* Oxford. 1914.

P. 10, and n. 2. Jain books—Leading Jain texts—Publications relating to Jainism.

P. 29. Jainism and Buddhism.

P. 33. Death of Mahāvīra and Buddha.

P. 35. n. 1. Ajātaśatru and his buildings at Bhagalpur.

Pp. 42-43. Rise of Chandragupta Maurya 322 B.C.—Accession of Chandragupta.

P. 46, and n. 2. Traditional dates of Mahāvīra and Gautama—Death of Mahāvīra 470 years before Vikrama, whose era begins in 58 B.C.—Merutuṅga, a Jain author.

P. 77. Worship at altars by Chandragupta.

Pp. 115-153. Chandragupta and Bindusāra, from 221 B.C. to 272 B.C.

P. 181, and n. 3. Conversion of Kumārpāla, King of Gujarat, to Jainism in A.D. 1159—Jain monk Hemachandra.

P. 193. Jain traditions about Samprati, a grandson of Aśoka.

Pp. 196-197. Chandragupta Maurya met Alexander in B.C. 326 or 325—His accession in B.C. 325-27, his victory over Seleukos in B.C. 303.

Asoka dedicated cave-dwellings at Barābar for the use of the Ajivikas, B.C. 257. and another about B.C. 250.

Dasaratha dedicated Nāgārjuni caves to the Ajivikas, B.C. 232.

P. 203, n. 1. Persecution of Jainism in Southern India in the 7th century—Ajayadeva's (A.D. 1174-6) persecution of the Jains.

P. 301. Jain cult related to the Buddhist at Mathurā,

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Pp. 345-346. Jainism in Vaiśāli and Eastern Bengal.

Pp. 373-398. Paundravardhana and Jainism.

Pp. 427-428. Jainism in the Deccan.

P. 429. Amoghavarṣa and Jainism—Progress of Jainism under Jinasena and Gunabhadra.

P. 433. Decay of Jainism and Buddhism—The Hoysala dynasty Mysore—Gangarāja, a Jain minister of Biṭṭideva or Biṭṭiga, 1111-1141 A.D., (first prince) of the Hoysala dynasty.

Pp. 453-455, 463, 473. Jain religion.

Pp. 472, 476. Mahendravarman I, a Pallava king, (A.D. 600-625), a Jain in early life—His destruction of the large Jain monastery at Pātaliputtiram in South Arcot..

260

Cathay and the Way Thither. (Translated and edited by Henry Yule). *Second Edition* (Revised by Henri Cordier). Vol. 3. London, 1914.

P. 251. Mailapur was anciently inhabited by the Jains. The dream story about the image of the place. One had a dream that in a few days the town would be overwhelmed by the sea. Their holy image was removed further inland, and three days later the old town was swallowed up. The temples were then re-established in a town called Mailamanagara, where exactly the same thing happened again. Tradition runs in reference to the whole coast from San Thome to the Seven Pagodas, and extensive ruins existing beneath the sea are sometimes visible.

261

Tank, Umrao Simha. *Jain Historical studies.* Delhi, 1914.

Contains an account of the life of prominent Jains and famous events of Jain history.

262

Charpentier, Jarl. *The Date of Mahāvīra.* (IA., xliii, 1914, pp. 118-123, 125-133, 167-178).

Digitization by Arya Samaj Charitable Foundation, Chennai

The Jain chronology and its foundation—Buddhist relations concerning Mahâvîra and the Jains—The date of Buddha's death—The Jain tradition according to Hemachandra and the real date of Mahâvîra.

263

RANGACHARI, V. *The History of the Naik kingdom of Madura.* (IA, xliii, 1914, p. 153-158).

P. 158. A remarkable proclamation of Deva Rāya in the 14th cent. declares the unity of the Jain and Vaiṣṇava religions, and the consequent necessity on the part of the adherents of the two religions to abstain from conflicts.

264

PATHAK, K. B. *Jain Śākaṭāyana, contemporary with Amoghavarsha I.* (IA, xliii, 1914, p. 205-212).

This Jain author lived in the time of Amoghavarṣa I., wrote in about Śaka 789, the work *Amoghavritti,* so named in honour of the Rāṣṭrakūṭa king.

265

DEY, NUNDOLAL. *Notes on Ancient Aṅga or the District of Bhagalpur.* (JPASB, x, 1914, pp. 317-347).

Pp. 320-321. Chandanā or Chandravālā, daughter of Dadhivāhana, governed Aṅga during 7th-6th B.C., was the first female to embrace Jainism shortly after Mahāvīra's attainment of Kevaliship, and afterwards became the head of thirty-six thousand nuns.

P. 322. According to the Jain authorities Koṇika (Ajātaśatru) made Champā his capital after the death of his father—Udāyin was the son of Ajātaśatru according to the Buddhist and Jain works.

The influence of Mahāvīra after he attained the Kevaliship extended over Videha, Magadha and Aṅga, as the rulers of these kingdoms were his relatives.

P. 323. The religion of Mahāvīra had spread over Vaiśāli, Rājagriha and Champā, but the genius of Buddhism prevailed over the doctrines of Jainism.

P. 329. The Jain work *Champakaśreṣṭhi-kathā* mentions the name of Sāmanta Pāla as king of Champā.

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P. 334. Mahāvīra, on becoming Kevalin, passed three rainy seasons at Champā and its suburbs, and made many converts. Champā—a stronghold of Jainism. Chāmpāpuri is held very sacred by the Jains as Vāsupujya, the 12th Tīrthaṅkara, lived and died here. A temple at Nāthnagar marks the site of his birth and consecration. Vāsupujya was the son of Vasupujya and Jayā, and his symbol is the buffalo. In Champā existed a temple called Chaitya Punnabhadda where Mahāvīra resided and where Sudharmaṇa, one of the Mahāvīra's disciples recited the *Uvāsagadasāo*. Vāsupujya's temple belongs to the Digambara sect—At Champā another temple of the Śvetāmbaras.

P. 336. The *Ubbāi Sūtta*, a Jain work, professes to give a description of Champā at the time of Kuṇika or Ajātaśatru. The *Champaka-Śreṣṭhi-Kathā*, another Jain work, contains enumerations of the castes and trades of the town.

Pp. 336-337. Svayambhava, the fifth Patriarch of the Jain church who succeeded Prabhava, lived at Champā where he composed for his son Manaka the *Dasavaikālika Sūtra* containing in ten lectures all the essence of the sacred doctrines of Jainism in the 4th cent. B.C.

266

RICE, L. *The Hoysalla King Biṭṭi-Deva Viṣṇuvardhana.* (JRAS, 1915, p. 527-531).

P. 530. Under the influence of Rāmānuja, who demolished 720 Jain temples, Biṭṭi-Deva exchanged his Jain religion for that of Viṣṇu. His first queen was Śāntala Devi, a strenuous Jain.

267

PATHAK, K. B. *The Nyāsakāra and the Jaina Śākaṭāyana.* (IA, xliv, 1915, p. 275-279; xlv, 1916, p. 25-27).

Information about the Jain grammarian.

268

JAYASWAL, K. P. *The Śaiśunaka and Maurya chronology and the date of Buddha's Nirvāṇa.* (JBORS, i, 1915, pp. 67-116).

P. 101. Jain chronology.

Digitization by Arya Samaj Charitable Foundation, Chennai

269

BANARJI, R. D. *The Palas of Bengal.* (Memoirs of the Asiatic Society of Bengal, Calcutta ; 1915, pp. 43-113).

P. 48. The Jain *Harivaṁśapurāṇa* has a reference to a king named Indrarāja, a contemporary of Vatsarāja, and living in the year 705 of the Śka era, i.e., 783 A.D.

P. 50. The Jain *Harivaṁśapurāṇa* states that in Ś. 705 Indrāyudha was ruling in the north, Śrī-Vallabha in the South, the Lord of Avanti in the East, and Vatsarāja in the west.

270

PARGITER, F. E. *The Telling of Time in Ancient India.* (JRAS, 1915, pp. 710-713).

The Jain names of the *muhūrtas* are set out in the *Sūryaprajñapti (Sūrapannatti-Sūtra)* as noticed by Weber in his "Sacred Literature of the Jains" in his "Indische Studien'. The list constitutes *pāhura* x, (sub-)pāhura 13.

Day-Muhūrtas :—fifteen in number—Rodda, Seta etc.
Night-Muhūrtas :—fifteen in number—Ānaṁda, Vijaa etc.

271

FLEET, J. F. *Salivahana and the Saka era.* (JRAS, 1916, pp. 809-820.).

Pp. 819 820. Jinaprabha Sūri's *Kalpapradīpa* (about A.D. 1300) describes anointment of Sātavāhana as king at Pratiṣṭhāna and his conversion to Jainism (JBBRAS, x, p. 131 ff.).

RUTHNASWAMI, M. *Dabhoi or the city of the Darbha Grass.* (MR, Jany.-June, 1916, pp. 539-545).

P. 543. Jain brothers Tej-pāla and Vastupāla and their work as builders of temples.

Digitization by Arya Samaj Charitable Foundation, Chennai

273

RAU, C. HAYAVADANA. *The Place-names of Mysore.* (QJMS, vi, 1916, pp. 264-281).

P. 270. A very old line of kings, Jains by religion, called themselves "The Lords of Nandagiri". The Jain ascetics lovers of the picturesque and they selected such spots for passing their lives.

274

RAPSON, E. J. *Ancient India.* Cambridge, 1916.

Pp. 64-77. The rise of Jainism and Buddhism—Their founders—Their Sanskrit epics—The Purānas—Genealogies—The Pali epics—The Sūtras.

275

RICE, LEWIS. *Mullur.* (IA, xlv, 1916, pp. 141-142).

Jain temples in Mullur—The Kongālvas were Jains by religion.

276

RICHARDS, F. J. *Side Lights on the "Dravidian Problem".* (QJMS, vi, 1916, pp. 155-202).

P. 187. Oppert (Original Inhabitants of India, p. 61) traces the feud to a struggle between Jains and Brāhmaṇas, the former representing urban interests and the latter the interests of the landed properties. Mr. M. Srinivasa Aiyangar would ascribe it to a military organization of Chola Emperors.

277

VENKATESWARA, S. V. *The Date of Vardhamāna.* (JRAS, 1917, pp. 122-130).

The date of Vardhamāna, the founder of modern Jainism, is one of the earliest landmarks in the chronology of ancient India.

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278

JAYASWAL, K. P. *The Historical Position of Kalki and His Identification with Yaśodharman.* (IA, xlvi, 1917, pp. 145-153).

Pp. 146-147. Confirmation of Puranic data of Kalki by Jain data.
Pp. 151-152. The two Jain chronologies.

279

SUBBIAH, A. VENTAKA. *A Twelfth Century University in Mysore.* (QJMS, 1917, pp. 157-196).

Pp. 192-196. Buddhist and Jain Institutions differed markedly from the Brāhmaṇical ones in that there was no caste system recognised by them—In the 11th century the Jains at Belgame seem to have been fairly active.

280

SRIKANTAIYA, S. *The Hoysala Empire.* (QJMS, vii, 1917, pp. 292-309).

Pp. 304-309. Viṣṇuvardhana's (12th Cent. A.D.) minister Ganga Rāja was a staunch Jain and restored several Jain temples and *bastis.*

Punisa Rāja, one of Viṣṇu's famous generals, utilized all his wealth in raising Jain structures. Santaladevi, one of Viṣṇu's queens gave grants to Jain temples.

Influence of Jainism in the early years of Viṣṇuvardhana's reign. He built a number of Jain *bastis* at Dorasamudra..

Biṭṭideva became Viṣṇuvardhana after his conversion to Vaiṣṇavism—Its causes—Story of his persecution of the Jains, in the *Sthalapurāṇa* his discontinuing or abolition of all Jain *inams,* destruction of *bastis* and his setting up of Nārāyaṇa temples.

In the reign of Narasimha I, his minister Hulla, a devout Jain, erected the Bhandara *basti* at Sravaṇa Belgoḷa.

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Throughout the existence of the Hoysala empire, Jainism more or less a living religion—Hoysala kings, whatever their religion, continued to patronise the Jains.

Narasimha III had a Jain *guru* who was called Rāja *Guru*.

281

DAMES, MANSEL LONGWORTH. *The Book of Duarte Barbosa. Translated from the Portuguese by M. L. Dames. Vo. I,* London, 1918. (The Hakluyt Society, Second Series, No. 44).

P. 110, n. 2. Barbosa's description of the Jains—Their carefulness with regard to the life of flies and vermin—Their keeping up of hospitals for animals.

282

PATHAK, K. B. *New light on Gupta era and Mihirakula.* (IA, xlvii, 1918, pp. 16-22).

P. 18. According to Jain authorities the early Gupta kings were immediately succeeded by the great tyrant Chaturmukha-Kalkin, or Kalkirāja.

The Jain nirgranthas are allowed by the rules of their religion to take their meal at noon once a day.

283

WALSH, E. H. C. *The Annual Address.* (JBORS, iv, 1918, pp. 1-13).

Pp. 2-3. Importance of the Hathi-Gumphā inscription of Kharavela from the point of view of the chronology of pre-Mauryan times and the history of Jainism.

SMITH, VINCENT A. *New Light on Ancient India,* JRAS, 1918, pp. 543-547).

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 546. Position of high honour given to the Jain religion in the days of the Nandas and in those of Kharavela.

The Nandas were Jains.

285

SANKARA AIYAR, K. G. *The Age of the third Tamil Sangam.* (QJMS, viii, 1918, pp. 34-60).

P. 39. Establishment of a Jain Dravida Sangam in 470 A.C. according to the Jain Digambara Darsana.

P. 53. Mr. Svamikannu Pillai has shown that *Jīvakachintāmaṇi* was composed in about 813 A.C.

286

SRIKANTAIYA, S. *The Hoysala Empire.* (QJMS, viii, 1918, pp. 61-76).

P. 69. In the reign of Vīra-Ballala though Jainism was patronised as before and Śrīvaiṣṇavism claimed its own adherents, Śaivism was becoming more and more popular. Ballala was himself Śaivite and known as Śiva Ballala.

287

SRIKANTAIYA, S. *Life in the Hoysala Period.* (QJMS, viii, 1918, pp. 97-117).

P. 98. A Jain ascetic putting the Hoysalas in possession of power.

Pp. 106-107. A Jain teacher instructing four female disciples—Exemption of teachers from taxation—Jain priests discoursed on religion in public.

Pp. 108-109. "Jain Arithmetic" shows how questions should be set and how they should be answered.

Jātaka-tilaka, a poetical work on astrology written in 1049 A.D., by a Jain Siddhacharya in the time of Ahavamalla, and Aryabhaṭṭa is mentioned as his predecessor in this work.

Nāgachandra or Abhinavapampa was a well known Jain poet, he was a disciple of Bālachandramuni. He built Mallināṭha Jinālaya,

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the name of a famous *tirthaṅkara* in Vijayāpura, probably Bijāpur, his supposed birthplace. His date is 1105.

P. 110. *Karṇāṭakakalyāṇa Kāraka*, a medical work (12th Cent.) written by a Jain, Somanātha.

Pp. 115-116. The Jains resorted to a peculiar mode of self-destruction consistently with their chief tenet. It was death by starvation or *sallekhana*. For days on end without food or water, men and women devoted themselves to the contemplation of the divinity till death was brought about.

287 a

SLATER, ARTHUR R. *Where religions meet—As illustrated by the sacred places of India.* (QJMS, viii, 1918, pp. 193-309).

P. 296. The construction of the series of caves at Ellora is of Buddhist, Brāhmaṇical and Jain origin. The first series are Buddhist, the second Brāhmaṇical, while the third was excavated in the days of the Jains.

P. 299. Benares and Mathura, centres of Buddhism and Jainism.

288

PATHAK, K. B. *Śākaṭāyana and the Authorship of the Amoghavritti.* (ABI, i, 1918-20, pp. 7-12).

The Jain Śākaṭāyaṇa composed his *sūtras* and the *Amoghavritti* in the time of Amoghavarṣa I.

289

BHANDARKAR, D. R. *Lectures on the Ancient History of India on the period from 650 to 325 B.C.* Calcutta, 1919. (The Carmichæl Lectures, 1918).

P. 78. The Jain *Nirayāvali-Sūtra* informs us that Ajāṭaśatru fixed a quarrel on Cheṭaka, a Lichchhavi Chief of Vesāli,

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Pp. 146-147. *Āyāraṁga-Sūtta,* a well-known Jain Canonical work, names such countries as *a-rāya* (i.e., where there is no ruler), *juvarāya* (where the ruler is a youngster), do-rajja (Government by two), and also gaṇa-rāya (where Gaṇa is the ruling authority), which the Jain religious Brotherhood is ordained to avoid.

290

BLOOMFIELD, M. *The life and stories of the Jain Savior Pārśvanātha.* Baltimore, 1919.

The work contains the life-history of Pārśvanātha as culled from Jain works, canonical and non-canonical.

291

BHIDE, H. B. *Is Kalkirāja an Historical Personage?* (IA, xlviii, 1919, pp. 123-130).

Pp. 123-128. Unreality of Jain writers regarding Kalkirāja.

Pp. 128-130. Hemchandra's account of Kalkirāja.

292

SMITH, *V. A. The Oxford History of India.* Oxford, 1919.

Pp. 47-56. Ajātaśatru and Jainism—Jainism and Buddhism—Career of Mahāvīra—Jainism and Buddhism contrasted—Jain doctrines—Success of Jainism.

P. 75. Chandragupta Maurya and Jainism.

P. 178. Non-existence of Jainism in Kashmir or Assam.

P. 188. Jain images in Bundelkhand.

P. 199. Jainism patronised by the Gangas of the tenth century—Execution of the statue of Gommaṭeśvara at Sravaṇa Beḷgoḷa in about A.D. 983 to the order of Chāmuṇḍarāya.

Pp. 201-203. Jainism in southern Maratha country, Mysore and the Deccan—King Amoghavarṣa (C. 815-77) and Jainism—Biṭṭideva or Biṭṭiga (Viṣṇuvardhana) and Jainism.

P. 210. Mahendra's destruction of Pāṭaliputtiram, a Jain monastery in south Arcot.

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Pp. 214-215. Persecution of the Jains at the hands of the king variously called Kūna, Sundara or Nedumāran Pandya.

P. 369. Akbar taught by Jains.

P. 388. Jahangir's severe orders against the Jains of Gujarat.

293

RAO, T. RAJAGOPALA. *Salivahana: Who is he?* (The South Indian Research. Vepery, Madras, 1919, i, pp. 225-247).

Jina Prabha Sūri who lived in the 15th century recorded in his *Kalpapradīpa* that Śātavāhana became a Jain and built Jain *Chaityas* or temples. Fifty of his *viras* (or *sirdars*) erected Jain temples after their respective names—Evidences to show that Sālivāhana is Sātavāhana.

294

CHANDA RAMAPRASAD. *Date of Kharavela.* (IA, xlviii, 1919, pp. 214-216).

Accession of Kharavela may be put down to about 79 B.C. and that of Sātakarṇi II a few years earlier.

295

BHANDARKAR, R. G. *A Peep into the Early History of India.* (322 B.C.—circa 500 A.C.). Bombay, 1920.

P. 56. The Jains: Two inscriptions recording installation of images in 424 A.D. and 459 A.D. at Udayagiri and Kahāum respectively—Another inscription of Kumārgupta dated 431 A.D. records setting up of an image at Mathura—Facts proving that at the time there were not many adherents of the religion.

296

SMITH, V. A. *Asoka. Third Edition.* Oxford, 1920.

P. 34. Jain attitude akin to Buddhist.

P. 58. Regard for sanctity of animal life practised very strictly by the Jains.

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 38. Kumārapāla's conversion to Jainism offers the best possible commentary on the history of Asoka.

P. 41. Kaṅkāli Ṭīlā, Mathura, a Buddhist as well as a Jain site.

P. 61. Buddhism and Jainism both originally mere sects of Hinduism. Asoka's honour in various ways to Jains and Brāhmaṇical Hindus as well as to Buddhists.

P. 62. Asoka's expenditure in hewing out of hard gneiss spacious cave-dwellings for the Ajivika naked ascetics—His liberal benefactions on the Jains and Brāhmaṇas.

P. 70. The Jain literary tradition of Western India about grandson of Asoka, named Samprati, who is represented as an eminent patron of Jainism, in fact a Jain Asoka.

PP. 72-74. Chronology of the Maurya period.

P. 210. Employment of Asoka's censors among the Bhāhmaṇas and Jains.

297

MAJUMDAR, AKSHOY KUMAR. *The Hindu History, B.C.* 3,000 to 12,000 A.D. Second Edition. Dacca, 1920.

Book II, Chapter IIA : India in Vedic Age till 2500 B.C..

Rise of Jainism—Jainism has been sometimes called *Syād-bāda* —Jainism is still a living religion—Jains accept the caste system—They agree with the Buddhists in denying the existence or at least the activity and providence of God.

298

MAJUMDAR, RAMES CHANDRA. *The Kushan Chronology. Pt.*1. (JDL, i, 1920, pp. 65-112).

P. 104. The business habit of the Jain merchants is not peculiar to the Kusan period alone-Śoḍāsa's Mathura Inscription belongs to the Jain religion.

299

SASTRI, HARAPRASAD. *Two Eternal Cities in the Province of Bihar and Orissa.* (JBORS, vi 1920, pp. 23-39).

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 25. Transference of the chief seat of Jainism from Vaiśāli to Pāṭaliputra.

At Pāṭaliputra was made the first collection of Jain scriptures in the fourth century B.C.

One great man of this period was Sthūlabhadra.

P. 26. Sthūlabhadra was born and bred at a spot in the city of Patna near the Gulzarbagh station—Bhadrabāhu the latter with Chandragupta and others settled at Śravaṇa Belgoḷa at a time when Pāṭaliputra was stricken by a continuous famine for twelve years.

P. 29. Composition of the *Tattvārthadhigamasūtra* by Umāsvāti-Vāchaka in the fifth century A.D. at Pāṭaliputra.

P. 33. Moving over to Odantapura of all respectable people from Pāṭaliputra, on the former being made the provincial Capital.

Consecration at Patna of several Jain images in the fifth and sixth centuries.

Identity of Patna with Pāṭaliputra, among the Jains.

300

GAIT, EDWARD. *The Annual Presidential Address.* (JBORS, vi, 1920, pp. 455-469).

P. 462-463. First collection of the Jain scriptures made at Pāṭali putra in the 4th century B.C.

Pāṭaliputra, a stronghold of Jainism down to the 18th century.

301

LALL, PANNA. *Account of a Tour in the Almora District, Himalayas.* (JBORS, vi, 1920, pp. 361-392).

P. 392. Jain architecture—Characteristics found in the temple at Champhavat.

302

PATI, JAINATH. *The Different Royal Genealogies of Ancient India.* (JBORS, vi, 1920, pp. 205-229).

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Pp. 208-209. Geneaologies in the Jain *Harivamśa* and its source of inspiration.

Pp. 220-221. Jain element in the *Mahābhārata,* and the *Rāmāyaṇa.*

According to the Jain *Harivamśa,* Kuśādya-deśa appears to be another name of Saurāṣṭra.

303

JACOBI, HERMANN. *Einteilung des Tage's Zeitmassung alten Indien.* (Division of diurnal measure of time in Ancient India) (ZDMG, lxxiv, 1920, pp. 247-263).

Information about the measurement of time by the Jains.

304

SITARAM. *History of Sirohi Raj from the Earliest times to the Present Day.* Allahabad, 1920.

Pp. 30 75. Sirohi : 12 Jain temples called the Deva Sari near the palace. Of these, the most important is that of Chaumukhiji built in V.E. 1634 (A.D. 1577).

Bamanwarji : Four miles north-west of Pindwara stands the Jain temple of Bamanwarji (Banwarji) dedicated to Mahāvīra. An inscription is in a temple near Banwar dated in V.E. 1519 (A.D. 1462).

Jharoli : An old village to the north west of Pindwara contains temple of Śāntināth—Inscription bearing date 1251 V.E. on a stone slab affixed to the wall, shows that it was originally dedicated to Mahāvīra Svāmi.

Pindwara : In the temple of Lakshmināràyaṇa are two inscriptions of the time of Parmār Rāja Dhārāwarsh, one bearing date V.E. 1234 (1177) affixed to a wall of the Jain temple of Mahāvīra Svāmi.

Ajari : Temple of Mahāvīra Svāmi, near Gopalji's temple. The Jain temple contains an inscription dated 1269 V.E. (1212) on the seat of the image of Sarasvati.

Vasantgarh : To the east stands a Jain temple of the fifteenth century in which there is an image with an inscription telling us that

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it was installed at Vasantpur in 1507 V.E. (1451) during the reign of Kumbhakarna. Several finds of this place presented by the Maharao to the Jains of Pindwara, who placed them in the temple of Mahāvīra there. Most of the images are undoubtedly old, that of Riṣabhanāth, having an inscription dated 744 V.E. (687).

Nandia : To the north of the village a big Jain temple containing an inscription dated 1130 V.E. (1073), in which the temple itself is called Nandeśvara Chaitya.

Kojra : This village contains a Jain temple of Sambhavanātha, but an inscription dated 1224 V.E. (1167) on a column inside calls it a temple of Pārśvanātha.

Vasa : A peculiar feature of Śaiva temple of Jagdish is that it has a Jain image on the top. A parallel case may be cited of a Śaiva temple in Santpur which remained without an idol for many years, after which a Jain image was installed.

There was a village named Kalagra about two miles from Vasa containing a Jain temple of Pārśvanātha.

Kayadran : In the middle of the village a Jain temple. There existed an old Jain temple here, the stones of which were removed to Rohera for the construction of the new temple.

Ora : Common gate to the three temples near the Vaishṇava temple surmounted by a Jain image which shows that it originally belonged to a Jain temple. There is also a Jain temple of Sarnath in the village, containing an inscription dated 1240 V.E. (1383), in which the temple is styled Mahāvīra Chaitya.

Mungthala : Here is a large Jain temple, the oldest inscription on which bears date 1216 V.E. (1159).

Girwar : The village contains ruins of an old temple. The marble gate to the Vaiṣṇava temple of Paṭṭanārāyaṇ appears to have belonged to some Jain temple of Chandravati, as a Jain image is engraved in it.

Datani : Here is a Jain temple.

Barman : There is a Jain temple in the village, in a wall of which an image of the Sun-God is inlaid.

Anadra : In this village there exists a Jain temple.

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Sanpur : Restoration of a Jain temple built in about the twelfth century.

Abu : Mount Abu contains shrines of the Jain *Tīrthaṅkaras*—Dilwara temples are Jain—The temple of Vimala Sah, known as the Vimalvasahi, is sacred to Ādinātha and was completed in 1088 V. E. (1031)—The other temple is that of Vastupala and Tej-pala built in 1287 V. E. (1231) and is dedicated to Neminatha—In addition to these, there are several other temples of Svetāmbara Jains, such as three-storied temple of Chaumukhji, the temple of Śāntinātha and a temple of Digambara Jains.

Achalgarh : The brothers Vastupala and Tejpala were Jains, yet there is evidence to shew that they restored several Śiva temples—Temple of Śāntinātha near the mausoleum of Rāja Man of Sirohi—It was built by Solanki Rāja Kumārpāla and contain three images, one of which bears an inscription dated 1302 V.E. (1245)—On the hill the shrine of Kunthunātha and temple of Pārśvanātha, Neminātha and Ādinātha.

Oria : A Jain temple of Mahāvīra Svāmi stands in this village.

P. 51 n. The inscription of the Palri Jain temple dated 1239 V.E. (1182), the inscription in the Jain temple of Bagingaon dated 1359 V.E. (1302) and another show that even during the ascendency of the Parmārs the part of the country north of the Sirohi town was in the possession of Chauhāns. An inscription dated 1289 V.E. (1232) has also been found in the temple of Śāntinātha in Sewara ; this is of the time of Deora Bijai Singh.

305

PUTTAIYA, B. *Maharaja Chikkadevaraja Wodeyar of Mysore.* (QJMS, xi, 1921, pp. 97-112).

Pp. 99-100. Vishalaksha Paṇḍit of Yelandur, a Jain, was a tutor of Chikkadevarāja ; when he came to the throne, the Jain Paṇḍit became his chief minister—Story that the king met a number of Lingāyat leaders the massacre of Lingāyats & destruction of their *Mutts* which is attributed to the Jain Paṇḍit who was subsequently murdered.

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306

VAIDYA, C. V. *History of Mediæval Hindu India. Vol. I.* (Circa 600-800 A.D.). Poona, 1921.

P. 66. The Brahmins were the leaders of thought both among the Hindus and the Buddhists and the Jains.

P. 91. Use of yellow coloured cloth by Jain recluses.

P. 100. In the time of Harṣa, Buddhism and Hinduism flourished side by side as also Jainism—Lay Buddhists and Jains observed castes as much as the Hindus. The recluses or monks alone of Buddhism or Jainism throwing away caste, Jainism not a prominent religion.

P. 109. Yuan-Chwang's account of Jainism—The Jain recluses are men learned in the philosophies of their doctrines.

P. 111. Bāṇa's *Harṣacharita* refers to the assemblage in *āśrama* of Divākaramitra, of *Arhats,* (Jains), Svetapaṭas (Śvetāmbara Jains), Jains (Buddhists), and others.

P. 255. The Jains used and still use in Kāthiwad and in Gujarat the Mahārāṣṭri for their sacred writings.

Pp. 273-274. Stress in Jainism on non-sacrifice—Spread of Jainism in the South—Intelligence of Jain Paṇḍits—Gradual spread of Jainism in the days of the early Chālukyas.

307

COMMISSARIAT, M. S. *A Brief History of the Gujrat Saltanat.* (JBBRAS, vol. xxvi, 1921-22, pp 99-157).

Pp. 137-145. Parsi and Jain missions from Gujarat to the court of Akbar—Mission of Hiravijaya Sūri to Akbar's Court—Stūpa on the spot where Hiravijaya was cremated at Unā in Kathiawad.

308

RAMASWAMY AYYANGAR, M. S. and B. SESHAGIRI. *Studies in South Indian Jainism.* Madras, 1922.

Jain influence in the 5th, 6th and 7th centuries—Rise of Śaiva Nayanars and the conversions of Kuṇa Pāṇḍya and of the Pallava king led to the decline of the Jains in the Tamil land in about A.D. 750—

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Persecution of the Jains at the hands of the Vaiṣṇava Aḷvārs and the beginning of their fall by the end of the 10th century—Jainism in the Andhra and Karnata districts of the Madras Presidency—Jainism probably pre-Mauryan—Jainism as embodied in Andhra—Karnāṭa literary tradition.

309

The Cambridge History of India. Vol 1 : *Ancient India.* Edited by E. J. Rapson. Cambridge, 1922.

P. 22. The summit of Abu bears some famous ruins of Jain temples.

P. 57. The scriptures of the Jains have been preserved in various forms of Magadhi, Śauraseni and Mahārāṣṭri.

Pp. 150-170. The History of the Jains: Jainism, its relation to Brāhmaṇism and Buddhism—The *tīrthaṅkaras* or "prophets"; Pārśva-Mahāvīra—Jains and Buddhists—Mahāvīra's rivals, Gosāla and Jamāli—The Jain church after the death of Mahāvīra—The great schism: Śvetāmbaras and Digambaras—Settlements in Western India—Organisation of the religious and lay communities—Blanks in Jain ecclesiastical history.

Pp. 467-473. Chandragupta, the founder of the Maurya Empire: Characteristics of the Maurya period and authorities for its history—N. W. India before and after Alexander—Agrammes, Xandrames—Dhana-Nanda—Nanda and Chandragupta—Date of the overthrow of Nanda—Plot of Mudrārākṣasa—Chandragupta and Seleucus—Megasthenes—Rule of Chandragupta and the extent of his dominions.

P. 504. Asoka's early faith was rather that of Jainism.

P. 512. Samprati is mentioned in the Jain tradition as a convert of their patriarch Suhastin.

P. 526. Mathura was a stronghold both of the worship of Kriṣṇa and of Jainism.

P. 532. The Jain story of Kālaka.

Pp. 534-637. Caves for the use of the Jain ascetics of Udaygiri—Hāthigumphā and Kharavela.

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Pp. 697-703. Chronology.

B.C. 540-468. Vardhamāna Nātaputra, Mahāvīra.

Traditional date 600-528 B.C. Pārśva, the predecessor of Mahāvīra as *tīrthaṅkara,* is said to have died 250 years before him.

B.C. 321-184. The Maurya dynasty.

B.C. 321-297. Chandragupta.

The Jain authorities give the year of his accession as 313 (312) B.C. a date at which the canon of the Jain scriptures was fixed. Megasthenes at the court of Chandragupta. C. 300 B.C..

Bindusāra or Amitrochates, successor of Chandragupta : his reign variously stated as of 25, 27 or 28 years.

310

SUBRAHMANYA AYYAR, K. V. *Notes on Kalinga History.* (QJMS, xii, 1922, pp. 247-260).

Pp. 258-259. In the 13th year of his reign, Khāravela erected pillars etc., on the Kumāriparvata (i.e., Khandagiri) and improved the tomb shrine (*Niśidhika*) of certain Jain monks (*Arhats*)—A cave for the Jain monks of Kalinga established by his chief queen.

311

DEB, HARIT KRISHNA. *Vikramāditya and his era.* (Zeitschrift für Indologie und Iranistik, Leipzig, i, pp. 250-402, 1922).

Pp. 299-301. Jain chronology and the evidence of inscriptions.

312

SUNAVALA, A. J. *Vijaya Dharma Sūri, his life and work, with a prefatory note by F. W. Thomas.* Cambridge, 1922.

The work in 18 chapters forms a comprehensive account of the life of the great Jaina monk.

Digitization by Arya Samaj Charitable Foundation, Chennai

313

Diaries of Sir William Erskine. (JBBRAS, 1922, XXV, 1922, pp. 373-409).

(1) Journey to Ellora, 1820, and (2) Journey in Gujarat, 1822-23.

P. 407. An underground Jain temple in Cambay.

P. 408. Sir William's visit to the celebrated Jain temple in Gujarat, the most complete temple he has seen; no Jains here now, not even one priest or *Yati*. The temple is kept and shewn by a Brāhmaṇical Hindu. It is supported by contributions from the Jains at Jumboosur and Kathiawad.

314

PARGITER, F. E. *Ancient Indian Historical Tradition.* London, 1922.

P. 37. Description of the Ārhats (Jains and Buddhists).

P. 68. Mythological story about the Buddhists and Jains—Their struggle with Brāhmaṇism.

P. 291. Buddhists and Jains treated as *asuras* and *daityas* (terms of hatred, etc.,) by the Hindus.

P. 334. Buddhism and Jainism challenging the supremacy of the Brāhmaṇas about the beginning of the seventh century B.C.

315

SINGH, SHYAM NARAYAN. *History of Tirhut, etc.* Calcutta, 1922.

Pp. vii-viii. Mahāvīra, the Jain leader and taken as a Kṣatriya, was related to the Lichchhavis.

Pp. 41-42. Mithilā and Vaiśāli closely associated with the names of Buddha and of Mahāvīra Vardhamāna—Mahāvīra or Vardhamāna, a native of Vaiśāli and therefore called the Vaiśāliya or Nātaputta—His father Siddhārtha married a daughter of Cetaka, king of Vaiśāli—

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Mahāvīra born in or about 599 B.C.—His spiritual career at the age of 30, gathered a considerable following monks, known as the Nirgranthas—They came to be known as Jains after Mahāvīra's death about 527 B.C.—Mahāvīra's followers visited Vaiśāli where the Lichchhavis used regularly to carry on discussions on high problems of life—The Jains said to have been valiant disputants—Illumination at Vaiśālī when Mahāvīra died, signifying the enlightenment of human souls under Mahāvīra's teachings—Date of Mahāvīr's death.

P. 52. Vaiśāli, according to Yuan Chwang, was inhabited by a large number of Jains, and by the Hindus and Buddhists.

316

SASTRI, R. SHAM. *Malnad Chiefs. History of Sagar.* (QJMS, xii, 1922, pp. 45-57).

P. 47. Bhairava was a Jain king. After slaying him, Virabhadra carried off his wife Channammaji and added Garasoppa to his own territory.

P. 48. Subjugation of Ammaji, the queen of Sodi and the Jain king of Chandragutti, by Śivappanayaka, the famous systematiser in the valuation of land revenue.

317

AIYANGAR, S. KRISHNASWAMI. *The origin and early history of the Pallavas of Kanchi.* (Journal of Indian History, Oxford, Vol. ii. 1922, pp. 20-66).

P. 27. Tevāram hymner Appar, first a Jain and afterwards a Śaiva.

Pp. 48-52. The Pallavas and the Gaṅgas.

Pp. 55-60. The chronological datum in the *Lokavibhāga,* a Jain work composed in the fifth century in Cuddalore.

P. 61. Mahendra first a Jain—Converted to Śaivism by the saint Appar.

Pp. 63 64. Influence of the Gupta culture.

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317 a

MAJUMDAR, R. C. *Corporate Life in Ancient India.* Second Edition, Calcutta, 1922.

P. 232. Illumination on the night of Mahāvīra's death—Confinement of Jainism to a very limited section of the Lichchhavi community.

P. 327. The Jain fraternity similar to the type of the Buddhist fraternity.

318

RAMADAS, G. *Samāpa : or the Asokan Kalinga.* (IA, lii, 1923, pp. 66-70 and 80-91.).

P. 67. The Kaliṅgas were Jains, building *Ārhats* with very little art decoration.

P. 68. The Jain king Kharavela—His chief seat near the Udayagiri Hills—The town of Kalinganagara strengthened in the first year of his reign.

P. 87. Brahmans who advised the conquest of Kalinga, and not the Jains or Buddhists.

319

SHAH, K. T. *Trade, Tariffs and Transport in India.* Bombay & London, 1923.

P. 26. The Buddhist and Jain influences on trade—Their general condemnation of many an industrial pursuit.

320

IYENGAR, M. RAGHAVA. *Mandalapurusha and his age.* (QJMS, xiii, 1923, pp. 487-493.).

P. 492. *Yatidharma Śrāvakadharman,* written by a Jain author, deals with the history and traditions of the Jain community in the southern country. It is stated in the work that the Jain Brāhmaṇas used to do *Archaka* service during the reign of Viṣṇudevarāya of the royal dynasty at the time of Guṇabhadrāchārya.

P. 493. Use of the affix "Thiru" by Jains.

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321

SASTRI, R. SHAMA. *Jain teachers and their contemporary kings.* (Prabhavaka Charita), (QJMS, xiii, 1923, pp. 499-505 and 563-572.).

The era of Vikramāditya and the dynasty of Gardabhilas and of Muruṇḍas.

Haribhadra Sūri—Mallavadi—Bappabhaṭṭi—Śrīharṣa and Mānatuṅga—Siddharṣi—Śrīvīra (Vikram. 938-991)—Śānti sūri—Mahendra sūri—Surāchārya—Abhayadeva—Vīra sūri—Deva sūri—Hemachandra sūri.

322

AIYANGAR, S. KRISHNASWAMI. *Some Contributions of South India to Indian Culture.* Calcutta, 1923.

P. 145. Tevāram hymner Appar, first a Jain and afterwards a Śaiva—conversion of Pallava Mahendravarman to Śaivism.

Pp. 193-194. Chronological datum in the *Lokavibhāga,* a Digambara Jain work treating of cosmography.

P. 203. *Lokavibhāga* composed in Cuddalore in the fifth century.

P. 204. Mahendra, a Jain, converted to Śaivism by saint Appar.

P. 220. Appar was born a Śaiva, became a Jain, and later on returned to Śaivism—He was instrumental in converting Mahendravarman from Jainism to Śaivism.

Pp. 233-235. Jainism in the South.

P. 237. Appar, once leader of the Jain settlement at Pāṭali (now the new town of Cuddalore)—Mahendravarman and *Matta-Vilāsa Prahasana,* a burlesque ascribed to the Pallava king.

P. 238. Sambandar, Jainism and Śaivism—Jains in Madura impaled at the instigation of Sambandar—Stories about a Jain king of Kānchi, Rāmānuja and Jains.

P. 248. The Kalachurya usurper Bijjala, a Jain—Followers of Basava, a Brahmin and their conflict with the Jains.

P. 253. *Bijjala-Rāya-Charitam,* the Jain version of the story of Bijjala.

Pp. 254-255. Ekāntada Rāmayya, a Brahman, and Jainism.

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Pp. 287-291. Rāṣṭrakūṭas, the patrons of the Jains—conflict with the Jains began with the Śaivas of the days of Sambandar and Appar —General persecutions of the Jains—Persecution of the Bauddhas under a king named Himasītala at the instance of a Jain Āchārya Akalaṅka—Rāmānuja and persecution of the Jains—Viṣṇuvardhana and Jainism—Southern Māharaṭṭa country and Mysore, chief centres of Jainism—The Cholas and destruction of Jain monasteries and temples—The Chālukyas, the Hoysalas and the progress of Jainism.

P. 312. The Jains, a flourishing community in the Tuḷunād, the country between the Western Ghauts and Sea—Irugappa, a general of Harihara II, a Jain—Composition of *Nānārtharatnamālā* at his instance —His credit in erecting the Jain temple by name Gaṇigiṭṭi.

P. 315. The Vaiṣṇava holy place Tirunārāyaṇapuram known among the Jains as Vardhamānapuram.

323

SARASVATI, A. RANGASWAMY. *The Founder of the Vikrama Era.* (QJMS, xiii, 1923, pp. 506-510.).

P. 507. Several reference in Jain literature to a Vikramāditya of Ujjain who founded the Samvat era.

P. 508. Text and translation of some Prakrit *gathas* quoted in a very large number of Jain commentaries and chronological works; these give the adjustment between the eras of Vīra and Vikrama and form the basis of the earlier Jain chronology.

P. 509. References in ancient Jain literature that a king of Ujjain called Vikramāditya founded the era after his name after the expiry of 470 years after the Jain *tīrthaṅkara* Mahāvīra's *nirvāṇa.*

P. 509. *Prabhāvakacharita* or the lives of Jain saints by Pradyumna sūri, gives an account of the life of the Jain Āchārya Kālaka sūri and of the politics of India at the period when Vikrama is said to have founded the Samvat era, and thus proves beyond all doubt that there was a Vikramāditya at 56 B.C. ruling over Ujjain. It makes Nāgārjuna, the famous Buddha Scholiast and founder of the Mahāyāna, a Jain. The account it gives of king Kriṣṇa of Mānakheṭa seems merely

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to be a reminiscence of the account of one of the kings of that name who ruled much later at Mānyakheṭa (Malkhed) and who were Jains. It might be true that Vikrama patronized Jainism, but not likely that he became a Jain. In spite of doubts it appears to be certain that Kālaka sūri, the Jain teacher and author, and Vikramāditya, the king of Ujjain, were historical persons.

324

RAYCHAUDHURY, H. C. *Political History of India from the accession of Parikshit to the Coronation of Bimbisara.* (JDL, ix, [Pt. 2], 1923, pp. 1-96.).

P. 46. Sixteen Mahājanapadas given in the Jain Bhagavati Sūtra: 1. Aṅga, 2. Baṅga, 3. Magaha (Magadha), 4. Malaya, 5. Mālava, 6. Achchha, 7. Vachchha (Vatsa), 8. Kochchha (Kachchha ?), 9. Pāḍha (Pāṇḍya ?), 10. Lādha (Rādha), 11. Bajji (Vajji), 12. Moli, 13. Kāśi, 14. Kośala, 15. Avaha, 16. Sambhuttara (Sumhottara ?).

P. 47. The Jains afford testimony to the greatness of Kāśi, and represent Aśvasena, king of Benares, as the father of their *tīrthaṅkara* Pārśva who is said to have died 250 years before Mahāvīra i.e., in 777 B.C.

P. 55. Mention of Dadhivāhana, one of the early kings of Aṅga, in the Jain tradition. (Beginning of the 6th century B.C.)—His daughter Chandanā or Chandravālā was the first female to embrace Jainism shortly after Mahāvīra's attainment of Kevaliship.

P. 57. Mention by Jain writers of the two early kings of Rājagriha named Samudravijaya and his son Gaya, who is said to have reached perfection which has been taught by the Jains.

P. 59. The Jñātṛikas were the clan of Siddhārtha and his son Mahāvīra, the Jina.

Pp. 62-63. Family connection of Mahāvīra.

P. 65. Reference in the Jain *Kalpa sūtra* to nine Mallakis as having formed a league with nine Lichchhavis, and the eighteen Gaṇarājas of Kāśi-Kośala.

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P. 69. Mention in the *Uttarādhyayana Sūtra* of a king Iṣukāra ruling at the town called Iṣukāra in the Kuru country.

Pp. 70-71. The *Uttarādhyayana Sūtra* mentions a king of Kampilya named Sañjaya who gave up his kingly power and adopted the faith of the Jains.

325

NARASIMHACHAR, R. *Sravana Belgola.* (QJMS, xiii, 1923, pp. 430-447.).

Information about the colossal image of Gommateśvara. Account of Gommaṭa given in inscription No. 234, of about 1180. Description of Gommaṭa in the inscription. The statue of Gommaṭa made by Chāmuṇḍa-rāya who, according to inscription No. 345, of about 1159, was the minister of Ganga king Rājamalla whose reign began in 974 and ended in about 984. Different estimates of the height of Gommaṭa. The anointment ceremony of Gommaṭeśvara in March 1922. Tradition regarding the visit to Sravaṇa Belgoḷa of Bhadrabāhu and Chandragupta.

326

NARASIMHACHARYA, R. *The Western Gangas of Talkad.* (QJMS, xiv, 1923, pp. 10-22.).

P. 11. Foundation of the Ganga kingdom attributed to the agency of the Jain teacher named Simhanandi.

Pp. 11-12. Chāmuṇḍarāya, minister of Rāchamalla, author of *Triṣaṣṭilakṣaṇa-mahāpurāṇa,* popularly known as *Chāmuṇḍarāya-purāṇa,* written in 978; it gives an account of the twenty-four *Tīrthaṅkaras.*

P. 13. The Ganga plates register a grant in 963 A.D. by the Ganga king Mārasimha to a Jain teacher named Munjārya, having the title Vādighanghaḷabhaṭṭa.

P. 17. King Mādhava of the Ganga family obtained greatness by following the Jain doctrine—The Jain teacher Simhanandi helped him in severing a stone pillar—The Ganga dynasty owed its greatness to Simhanandi—Prosperity of the family through the blessing of this sage stated in an old commentary on the Jain work *Gommaṭasāra,*

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P. 17, note. Karma is primarily of two kinds according to the Jains; each is again subdivided into four classes.

327

BANERJI, A. R. [Speech delivered at] *The Thirteenth Annual Meeting of the Mythic Society*. Bangalore, 1923. (QJMS, xiv, 1923, pp. 5-9.).

P. 8. The great Emperor Chandragupta, a Jain—Abdicated his throne when Buddhism was pressing Jainism hard in the north—Accompanied his spiritual teacher to Sravaṇa Belgoḷa about the close of the 3rd cent. B.C.—Mysore, a stronghold of Jainism for many years—Rāmānujāchārya, put an end to Jainism in the 12th cent.

328

HUTCHINSON, WALTER. *History of the Nations, 4 Vols.*

Vol. I, P. 121. An Illustration of "An exhortation by Mahāvīra".

Pp. 126-127. Origin of Jainism—Mahāvīra, his death in 527 B.C. —The prominent points in the Jain philosophy on the extreme sanctity of life, the endowment of everything observable with a living soul, and the ascetic simplicity, even to the extent of being entirely naked.

P. 128. Stretch of the Aryan territories in India at the time of Mahāvīra's birth, 599 B.C.

P. 139. In 82 A.D. the Jains split into halves—The Digambaras and the Śvetāmbaras.

P. 143. In 454 the canons of the Śvetāmbaras were completed.

P. 155. (Jainism): Its comparative purity of precepts and practice gave it that hold on the thoughtful mercantile classes which it has never since (6th century) lost.

P. 156. Bijjala, a Jain Kalachūri; his minister, Basava bitterly persecuted the Jains.

Pp. 158-59. Tiruvallava, his *Kural*—Under the Pallava rule, Jainism gave way before Hinduism in the further south, except in Mysore, the Tamil literature greatly enriched by remarkable series of hymns, some of which were Jain.

P. 160. Persecution of the Jains after Kulattuṅga Chola.

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SECTION VI

Sociology, Religion (Including Logic & Philosophy), Ethnology and Iconography

329

MOOR, EDWARD. *The Hindu Pantheon. London,* 1810.

Jains, a sect of Buddhists, or Vaiṣṇavas; their tenets; enmity between them and Brāhmaṇas; their persecution; their statues, images, obelisks, temples, etc., armorial and forehead marks of statue of Jain Deva and Jain Īśvara.

330

Bombay and Western India. (AJ, ix, 1820, pp. 609-610.)

The custom of the Jain Baniās to fast for eight days every year. The fasting period is called *pajūsan.*

Reference to a voluntary death by fasting.

331

The Jainas. (AJ, xvii, 1824, pp. 22-23.).

Jains, a sect of the Hindus—The name Jain or Joinu derived from the word Jina (*Ji,* to conquer)—Accounts of the origin of Jains, their doctrine, and duties.

332

MILES, W. *On the Jains of Guzerat and Marwar.* (AJ, n. s., vii, 1832, pp. 146, 334-335.).

Here a brief summary of the paper is given. (The paper in full is contained in the Transactions of the Royal Asiatic Society of Great Britain and Ireland, vol. iii, Pp. 335-371).

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333

Baudh Mat Jain Marg Grantha. (AJ, xxxi, 1840, pp. 201-202.).

Notice in brief of the Jain work on Buddhism.

The work begins with an exposition of the Buddhist religion as professed by the Jains, including the worship of Harr Hora, and Hiranyagarba, i.e., of Viṣṇu, Śiva and Brahmā. Then follows discourses on Dharma and Adharma, showing what is religion and what irreligion, on the qualities and perfection of Bhagavān Sākya Buddha, and on behaviour in assemblies of Jains. The original treatise is in the Māgadhi language. [See Proc. As. Soc. 1873, p. 40.]

334

Indian Buddhism—Its origin and Diffusion. (CR, iv, Art. 1., 1845, pp. 241-281).

P. 248. In Mysore and the south of India the Jains admit certain of the Hindu deities into the courts of their temples, which they never do in the Mahratta country or Marvara.

P. 251. The distinction between the Buddhists and Jains—The Jains worship 24 deified heroes, the Buddhists only 7. The Jains have caste, the Buddhists have none, the Jain images are naked, the Buddhist, not.

Pp. 256-257. Description of Parasnāth hill.

P. 257. Murshidabad was a great place of resort for the Jains.

Pp. 263-264. Prof. Wilson's opinion that Jainism was introduced into India about the seventh century of the Christian era.

P. 266. Mention of the remains of a Jain establishment thirty miles from Puri inland.

335

Wilson, John. *Indian Caste*, 2 *Vols.* Bombay, 1877.

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Vol. i, p. 315. The Jains, the Buddhist seceders, take exactly the same view of caste as their speculative progenitors. Their Yatis or Jatis continually assail caste by such arguments as we find in the *Vajra Śūchī* of Aśva Ghoṣa.

Vol. i, p. 441. Śarāka.

Vol. ii, pp. 86-87. Chola dynasty—Jain inscriptions at Ellora (Virola)—Depression of Jainism.

Vol. ii, p. 111. Osvāls, a class of mercantile Jains, and are called Osvāl Brāhmaṇas.

336

EDKINS, JOSEPH. *Chinese Buddhism.* London, 1880.

P. 31. The ruins of the city of Rājagriha visited by the Jains at a spot sixteen miles south west of Behar.

Pp. 156-158. Dr. Hamilton says, speaking of the Srāvakas or Jains, a still existing Buddhist sect in India, that they worship twenty-four great teachers, who are called either *Avatāras* or *Tīrthaṅkaras.*

The series of twenty four patriarchs may be assumed to be the same as the Jain twenty-four patriarchs.

Rhode supposes the Jains to be descendants of the *asuras* and rakshas.

Bodhidharma headed a new school in Southern India, and was heretical as viewed from the Jains' standpoint.

337

TIELE, C. P. *Outlines of the History of Religion to the Spread of the Universal Religions.* (Translated from the Dutch by J. Estlin Carpenter). Third Edition. London, 1884.

Pp. 140-142. The Jains: Characteristic features of their religion.

338

NESFIELD, JOHN C. *Brief view of the caste system of the North-Western Provinces and Oudh,* Allahabad, 1885.

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P. 38. Prevalence of Jainism among trading castes.

P. 116-122. Jains : Incompleteness of information—Original tenets of Jainism anti-Brāhmaṇical—But gradually assimilated to Brāhmaṇism—Function of the Jain castes—Castes partly Jain and partly Hindu—Religious orders of Jains—Jain ceremony of Rathajātrā.

339

KITTS, EUSTACE J. *Caste and Custom.* (CR, lxxx, art 10, 1885, pp. 189-206.).

P. 190. Our imperfection of the knowledge of the Jains.

P. 191. Hinduism has drawn within its pale the Jain god and goddess of Pandharpur.

340

DESHMUKH, MORESHVAR GOPAL. *On the Habits of a Jain ascetic.* (JAnth.SB, i, 1886, pp. 77-89.).

The doctrine and principles of the Jain religion as revealed in a monk's life.

341

SEN, GURU PRASAD. *A Reply to my Critics; or what is Hindu religion?* (CR, xciii, Art 11, 1891, pp. 158-185.).

Pp. 169-170. A memorial from the Jains of Shahabad, one of the most important Jain communities in India, to the Chief Secretary to the Government of Bengal, suggesting that they are to be classed under head "religion" as Hindus, and under head "sect" as Jains.

342

BASTIAN, A. *Kosmogonien und Theogonien indischer religionphilosophien besonders der Jaina.* Berlin, 1892.

[Cosmogony and Theogony with religio-philosophical details of the Jaina].

The work contains a detailed account of the theory of the origin of the world and the hierarchy of their deities according to the standpoint of the Jains.

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343

LEUMANN, ERNEST. *Rosaries mentioned in Indian literature.* (Transactions of the Ninth International Congress of Orientalists, London, 1893, vol. 2, pp. 893-899).

The *rajoharaṇa* and the *mukhavastrikā,* two of the most characteristic utensils used by the Jains on some Jain monuments.

Occurrence in the older literature of the Jains the names *gaṇettiyā and kañchaṇīyā.*

First references to rosaries found in the Jain canon. The Jain literature ascribes rosaries only to certain monks of the Brahmana order.

344

ANDERSON, L. H. *Spirit of the Buddhists and the Jainas Regarding Animal Life Dawning in America—How Animals are slaughtered in Chicago.* (JBTS, ii, 1894, Appendix 4).

A paper advocating non-slaughter of animals.

345

CROOKE, W. *An Introduction of the Popular Religion and Folklore of Northern India.* Allahabad, 1894.

P. 4. The Jains are forbidden to eat after sunset lest insects may enter the mouth and be destroyed.

P. 67. The Jains worship Bhairava (one of the most awful forms but do not offer him flesh or blood sacrifices, but fruit and sweetmeats. of Śiva) as the protector or agent of the Jain church and community,

P. 117. Worship of ancestors by the Jains.

P. 338. Akbar's prohibition to kill cattle during the twelve sacred days *(Pajūsan)* observed by the Jains.

346

Ancient Religions Before the Great Anno Domini. (CR, c, art 5, 1895, pp. 75-98).

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P. 90. Mixing up of Jainism sometimes with Buddhism and sometimes with Brāhmaṇism.

Pārśvanātha was contemporaneous with other great men of the time. Two centuries later lived Mahāvīra, who, like Buddha, was of the royal caste.

In several features Jainism differs from Buddhism; it has never left India, and is still a *quasi* sect. It has a form of worship; ineffable bliss is the goal of Jainism, not *nirvāṇa;* both lay stress on morality, charity, purity, patience, courage, contemplation, knowledge; both get rid of caste, and are atheistic. The Jains number one and-a half million; they enjoin mercy to all animated beings, and place a cloth over their mouths to save the lives of insects; they have a considerable literature, and an order of priesthood.

347

WILKINS, W. J. *Modern Hinduism. Second Edition.* Calcutta and Simla, [1900.].

Pp. 347-351. The Jains—Their leading tenets and tenets distinguishing them from the main body of the Hindus—Jīva and Ajīva—Yatis and Srāvakas—The rituals of the Jains—The Jains a sect of the Buddhists—Svetāmbaras and Digambaras.

348

JASTROW, MORRIS. *The Study of Religion.* London, 1901.

Pp. 114, 233. Jainism follows Buddhism—Buddhism and Jainism give birth to other forms of religion.

349

DASS, BENARSI. *A Lecture on Jainism.* (Jain Itihas series, No. 1) Agra, 1902.

Introduction—Jainism misunderstood—Causes of misunderstanding—Antiquity of the Jains—Jainism never originated after Śaṅkarāchārya—Jainism is not an offshoot of Buddhism—Hindu scriptures—Buddhist works—Jain śāstras—Buddha not a disciple of Mahāvīra—

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Buddha an older contemporary of Mahāvīra—Antiquity of the Jains further—Jainism not a product of Brāhmaṇism. Both product of the common atmosphere of ancient India—Ancient India in Jain śāstras—Max Müller's opinion—Hinduism and Brāhmaṇism misnomers—Jainism was not found by Pārśvanātha but Riṣabha—Buddhist work—Jain śāstras—Hindu scriptures— Inscription at Mathura—Ancient India once more—Yoga Darśana—Sāṅkhya Darsana—Mahābhārata—Chārvāka Darśana—Tenets of the Jain Ratna-Traya—Eleven Pratimās—Daśa Lakṣanı Dharma—Twelve Anuprekṣās—Charitra of a Muni—Why the Jain monks are naked and why the Jains worship naked images—Winding up.

350

BUHLER, J. G. *On the Indian Sect of the Jainas.* [Tr. from the original German by J. Burgess]. London, 1903.

P. 1. Communities of Jainas or Arhata i.e., followers of the prophet.

The tenets—Mythology—Philosophy and ritual of this Jains

351

OMAN, JOHN CAMPBELL. *The Mystics, Ascetics and Saints of India.* London, 1903.

Pp. 142-151. Hindu ascetic sects and their subdivision. Sec. 1: Introductory remarks—The multiplicity of Hindu sects by no means abnormal—Jain monks or Yatis interviewed—Their opinions and habits.

352

DEUSSEN, PAUL. *Erinnerungen an Indien* [*Indian Memories*]. Kiel, Leipzig, 1904, pp. 1-256.

P. 61. The Jains—Their creed and doctrines—Their relation to Brahmanism,

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353

BAIJNATH. *Hinduism : Ancient and Modern.* Meerut, 1905.

Pp. 130-131. Jainism—A branch of Hinduism.

354

OLDHAM, C. F. *The Sun and the Serpent.* London, 1905.

Pp. 172-181. Both Buddhist and Jain systems closely connected with the sun and the serpent—Each of these forms of religion arose or found their chief supporters, amongst Solar tribes who had come but little under Brahmanical influence—The Purāṇa version that Buddhism and Jainism originated amongst the *Asuras*—Origin—Legend ancient, as later sect of white-robed Jains not mentioned—Jain devotees called Yati—Term *Siddha* for the deified ascetics—Jains in existence before Buddha—All the twenty-four *tīrthaṅkaras,* or deified anchorites of the Jains, were Kshatriyas, and all but two were of the Solar race of Ikṣvāku—Close connection as such with the Sun and the Serpent—The last of the *tīrthaṅkaras* was Vardhamāna or Mahāvīra who was a contemporary of Sākya Buddha—He was related by marriage to Bimbisāra, rājā of Magadha—By permission of his elder brother, Vardhamāna became an ascetic; he went naked; after twelve years he became a Jina or Tīrthaṅkara; after his death, he became a Siddha—Pārśva, who preceded Mahāvīra, was a son of the Rāja of Benares—He is represented with the hoods of a seven-headed Nāga expanded over his head—Sculptured representations of Nāga at Jina temples.

355

THURSTON, EDGAR. *Ethnographic Notes in Southern India.* Madras, 1906.

P. 150. Jain cremation.

356

AIYANGAR, S. KRISHNASWAMI. *Self-Immolation which is not Sati.* (IA, xxxv, 1906, pp. 129-131).

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P. 129. There are numerous instances of Jains performing the act of *Sallékhanā*, i.e., death brought on by starvation.

357

FORLONG, J. G. R. *Faiths of Man: A Cyclopædia of Religions*, 3 Vols. London, 1906.

Vol. 2, P. 308. The Jains are followers of Mahāvīra (or Vardhamāna) the contemporary of Gotama Buddha. They include Digambaras and Svetāmbaras. Yati ascetics are naked and laity (Srāvakas or "disciples") are clothed. The Jain scriptures include 45 *āgamas* in Jain dialect. They aim at *nirvāṇa*. (Encyclop. Brit.).

358

HUTCHINSON, JONATHAN. *On Leprosy and Fish eating.* London, 1906.

Pp. 102, 338, 347, 354, 386. Jains and Leprosy.

P. 360. The Jains—Non-eaters of flesh.

359

SINGH, MIAN DURGA. *A Report on the Punjab Hill Tribes.* (IA, xxxvi, 1907, pp. 264-284).

P. 268. The Baniās are generally divided into (1) the Agarvals and (2) the Sarāogis, who are Jains.

360

Anthropometric Data from Bombay. Calcutta, 1907. (Ethnographic Survey of India).

Pp. 80-89. Abstracts of measurements of male members of the Jain Pancham caste taken at Kolhapur on the 19th February, 1906.

Seriations. Scytho-Dravidian Tract. Type specimen. Jain Pancham.

Digitization by Arya Samaj Charitable Foundation, Chennai

361

KENNEDY, J. *The Child Krishna, Christianity, and the Gujaras.* (JRAS, 1907, pp. 951-991).

P. 975. Jain traditions to represent the oldest form of the Kriṣṇa legend.

P. 976. Mathura, originally a capital of the Śūrasenas, was afterwards entirely Buddhist and Jain.

362

LEWARD, C. E. and KISTANATH KRISHNA LELE. *The Paramāras of Dhār and Mālwā.* Bombay, 1908.

A treatise giving an account of the Paramāra rulers of Malwa.

363

SCHMIDT, RICHARD. *Fakire und Fakirtum im Alten und Modernen Indien.* [Monk and Monkhood in ancient and Modern India]. Berlin, 1908.

Pp. 38-42. Hemachandra and Kumārpāla.

364

BODAS, M. R. *A Brief Survey of the Upanishads.* (JBBRAS, xxii, 1908, pp. 67-80).

P. 74. *Upanishads* gave birth to Buddhism and Jainism and many other movements and yet ultimately supplanted them by means of the orthodox Vedanta philosophy.

365

SMITH, VINCENT A. *The Gujaras of Rajputana and Kanauj.* (JRAS, 1909, pp 247-281).

P. 253-255. "Śākeṣvabhaśateṣu .... varāhe 'vati". This passage of the Jain Harivamśa is of exceptional value on account of the firm chronological standpoint it affords,

Digitization by Arya Samaj Charitable Foundation, Chennai

P. 274. A Jain tradition of about the year 953 A.D. records that about 18,000 inhabitants migrated from Bhīlmāl (Bhīnamāla), the ancient capital of Rajputana.

366

The Convention of Religions in India. (Prabuddha Bharata or Awakened India, Almora. xiv, 1909, pp. 90-94, 110-114, 130-134, 150-154, 169-174, 190-193, 207-210, 231-234).

Pp. 132-133. Jainism (Śvetāmbari). By Muni Maharaj of Benares. In this thesis are stated the fundamental doctrines of Jainism.

367

GUERINOT, A. *Religion Jaina.* (JA, 10th Ser. V. xiv, 1909, pp. 547-549).

The article is a summary of a paper meant for the Śvetāmbara Conference at Baroda. It gives a brief outline of the religion of Jainism.

368

THURSTON, EDGAR. (with the assistance of K. Rangachari). *Castes and Tribes of Southern India, 7 Vols.* Madras, 1909.

Vol. 2, P. 419-438. Jain and Jain Vaiśya.

369

ROSE, H. A. *Caste and Sectarial Marks in the Panjab.* (IA, xxxviii, 1909, pp. 118-121).

P. 120. Sectarial marks of the Jains.

370

VIDYABHUSANA, S. C. *History of the Mediæval School of Indian Logic.* Calcutta, 1909.

Digitization by Arya Samaj Charitable Foundation, Chennai

Book 1 : The Jain Logic—The Era of Tradition—The Historical Period.

Book 2 : The Buddhist Logic.

371

GUPTE. B. A. *Notes on the Position of Women among Hindus, Moslems, Buddhists, and Jains.* Calcutta, 1909. (Ethnographic Survey of India).

Pp. 23-30. THE POSITION OF WOMEN AMONG JAINS : 1. Woman as a mother. 2.Woman as a temptation. 3. Woman's position. 4. Woman in a passion. 5. Woman as a trouble. 6. Woman as a wife. 7. Pregnant woman. 8. Married life. 9. Woman as a ministering angel. 10. Woman as a Queen-dowager. 11. Chastity. 12. Desire for a woman. 13. Woman as an ascetic. 14. Emancipation of women. 15. Woman the cause of quarrel.

372

DAVIS, MRS. RHYS. *Psalms of the Early Buddhists.* London, 1909-13.

I, Pp. 57-58. Psalms of Five Verse ascribed to—Nanduttara, daughter of a Brahmin of Kammāssadamma, ex-Jain, pupil of Great Moggallāna.

I, Pp. 63-68. Bhaddā 'Kuṇḍalakesā', ex-Jain, daughter of a seṭṭhi of Rajagaha, wife of a Brahman thief, foremost of the sisters who had swift intuition.

II, P. 30. The Jain leader Nāṭaputta teaches a dilemma to Abhaya.

II, P. 83. Contact of Ajjuna with the Jains and his entrance into their order.

373

OJHA, KESHAB LAL. *The Moths of Malwa.* Lucknow, 1909. (Ethnographical Survey of the Central India Agency, Monograph, No. 1).

Digitization by Arya Samaj Charitable Foundation, Chennai

Pp. 2-3. History of Modhera. an ancient town in Gujarat—Progress and influence of Jainism in Gujarat—Story in the *Dharmāraṇya* —The vanishment of all Jains from the territory—The *Chaturvimśat Prabandha,* by a Jain, Rājśekhara Sūri, account in it of the conversion of a king of Kanauj named Ano to Jainism—His stay under Jain teacher Siddhasena Sūri. Ano was a staunch Jain. Vanrāj of the Chāvda dynasty owed a great deal to the Jains. Account in the *Dharmāraṇya* of the introduction of Jainism and subsequent dissensions among the residents of Modhera.

P. 9. Out of 100 Modh families in Bhopal about twenty follow the faith of the *tīrthaṅkaras.* A Jain maiden married into a Vaiṣṇava family has no scruple in entering a Vaiṣṇava temple, while a Vaiṣṇava girl would readily pay her respects to the Jain Yatis and always visit the *Upāśrayas.* Jainism have retained its hold on the Modhs and most of them returned to the Brāhmaṇical fold. In Gujarat, hardly any Jains, while in Central India, the Jains are few in number.

P. 10. Jains offer balls to the manes at the *Siddhvad* in Ujjain.

P. 11. A few Modh families in Bhopal are Jains.

374

ZACHARIAE. TH. *Vertia ; eine Bezeichunng der Jainas.* (Vienna Oriental Journal, xxiv, 1910, pp. 337-344).

The article deals with Jaina notation, among others.

375

CHARPENTIER, J. *The Leśyā theory of the Jainas and Ājīvikas.* (Goteborg, 1910) (Festskrift tillegnad, K. F. Johanson pā hans 50-ārsdag, pp. 20-38).

The article is an exposition of the Leśyā—Theory as given by the Jain authors like Umāsvāti.

376

GUERINOT, A. *Religion Jaina.* (JA, 10th Ser. V. xv, 1910, pp. 377-378),

Digitization by Arya Samaj Charitable Foundation, Chennai

Tenets of Jaina religion—Its mythology and the ethical background.

377

JHAVERI, M. L. *The first principles of Jain Philosophy. With an introduction by L. D. Barnett.* (Vira Samvat, 2436). London, 1910.

The work contains a discussion in outline of the main tenets of Jain philosophy.

378

STEVENSON, MRS. S. *Notes in modern Jainism: with special reference to the Śvetāmbara, Digambara and Sthānaka-vāsi sects.* Oxford, 1910.

The distinctive characteristics of the three sects have been discussed with reference to modern practices.

379

SUBRAHMANYA AIYAR, K. V. *Origin and decline of Buddhism and Jainism in Southern India.* (IA, xl, 1911, pp. 209-218).

Buddhism known to the Pandya country a few centuries prior to Aśoka—In the 1st century A.D. it gradually spread throughout Southern India—Jainism also dated back to the same period—Jains put a permanent barrier to the growth of Buddhism in the 7th and 8th cent.—The rise of the Śaiva saints effected removal from Southern India of the two religions in the course of a few years after the 9th century A.D. —Jainism continued for three more centuries in Mysore and was stamped-out by the Lingāyet rising and the advent of Rāmānuja in the 12th century A.D. (See No. 390).

380

LA VALLEE POUSSIN, LOUIS DE. *Une Stance Jain et Bouddhique.* [One stanza of Jainism and Buddhism] (JA, 10th Ser. xvii, 1911, pp. 323-325).

Digitization by Arya Samaj Charitable Foundation, Chennai

The article in French contains a brief account of the religions of Jainism and Buddhism.

381

ENTHOVEN, R. E. *The Folklore of Guzerat, with introduction.* (IA, V. xl, 1911, Appendix, pp. 1-36, *See* No. 407).

Jains and Svastikas.

382

BHANDARKAR, D. R. *Jain Iconography* (continued from the Arch. Sur. Rep. for 1905-06, p. 149 ; IA, xl, 1911, pp. 125-130 & 153-161).

II. Samavasaraṇa.

383

THOMPSON, E. W. *Religion in the Mysore State.* (QJMS, i, 1911, pp. 126-145).

P. 139. The Jains more numerous and powerful in the Southern than the Buddhists. They came for purposes of trade or for Government administration. The Jain writers created the earliest Kanarese literature—Names of Jain Prime Ministers and Generals in Mysore known from inscriptions but the religion confined equally to small and exclusive class. It never spread outside the capital cities. All the remains of Jain temples Known are in cities that were capitals or sub-capitals of provinces.

384

HICKS, W. W. *The Sanctuary of Mahavira.* Boston, 1911.

The Mahāvīra temple described.

385

GOPALAN NAIR, C. *Wynad, its Peoples and Traditions.* (Malabar Series). Madras, 1911.

Digitization by Arya Samaj Charitable Foundation, Chennai

Pp. 50-51. Under the head predial slaves the author includes Jain or Thēn Kurumbers.

P. 53. The Jains consisting of Gowdas and Taragans migrated from Mysore for purposes of trade.

Adoption of the title Taragan in Wynad by those Jains who settled here under "Taraku" (Royal mandate) of the Kottayam Raja.

P. 144. At Sultan's Battery in the Wynad *tāluk* stands a *viati* temple, a magnificent and an interesting relic of a Jain colony now extinct.

386

SVAMIN, A. GOVINDACHARYA. *A Note on Ājīvikas.* (IA, xli, 1912, p. 296).

Ājīvikas are neither Buddhist Bhikṣus nor Jain, but they form a distinct sect.

387

BHANDARKAR, D. R. *Ājīvikas.* (IA, xli, 1812, pp. 286-290).

Ajivika, according to Utpala, does not signify *Nārāyaṇ-āśrita, Keśava-Bhakta* or Bhāgavata, as Prof. Kern supposes,. The theory Prof. Kern, supported by Bühlr, that the Ājīvikas are Vaishnavas, is baseless.

388

PATHAK, K. B. *The Ājīvikas, a sect of Buddhist Bhikshus.* (IA, xli, 1912, pp. 88-90).

Ajivakas were well known to the Jain authors of the later Chālukya and Yādava periods as a sect of Buddhist Bhikṣus who lived solely or chiefly on Kāmji.

P. 8. Jainism, an offshoot of Brāhmaṇism, population 1,333,820.

Pp. 33-34. The Śrīmālī, Porvāl and Osvāl are of the Jain religion a creed which seems to have commended itself to the mercantile

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community at a comparatively early period.

In the present day, except in Delhi, the Maheśrī, or Brāhmaṇic section of the Rajput caste, intermarries with the Śrāvaka of Jain, and the latter, in turn, employ for their caste and domestic ministration, the Bhojak, or Sevak, a subdivisions of Brahmāṇas not in high repute among the priestly orders.

390

GOPINATHA RAO, T. A. *A Note on the "Origin and Decline of Buddhism and Jainism in Southern India".* (IA. xlii, 1913, pp. 307-308).

A criticism on Mr. K. V. Subrahmanya Aiyar's paper "The Origin and Decline of Buddhism and Jainism in Southern India" published in the "Indian Antiquary" xl, 1911, p. 209-218, (See No. 379).

391

BHANDARKAR, R. G. *Vaiṣṇavism, Śaivism and Minor Religious systems.* Strassburg, 1913.

P. 2. The rise of a New Theistic System—Tide of free speculations culminated in the east into such systems as those of Buddhism and Jainism.

Pp. 8-9. The Sātvatas and their Religion—Siddhārtha and Mahāvīra belonged to the Śākya and Jñātrika races of Kṣatriyas, and Buddhism and Jainism might be considered to be the religions of these tribes.

Vāsudeva-Kriṣṇa-worship owes its origin to the stream of thought which began with the Upaniṣads and culminated in the east in Buddhism and Jainism.

392

HUTTEMANN, WILHELM. *Miniaturen zum Jinacharitra.* (Baessler-Archiv, Berlin, iv, 1914, pp. 47-77).

Digitization by Arya Samaj Charitable Foundation, Chennai

The article, in German, discusses and interprets the small Jinacharitra as available from existing materials.

393

HULTZCH, E. *Die Digambaras von Mysore.* [The Digambaras of Mysore]. (ZDMG, lxviii, 1914, pp. 695-700).

The article traces the history of the establishment of the Digambara Sect of Jainism at Mysore.

394

LADDU, TUKARAM KRISHNA. *Address at the Tenth Anniversary, the Syādvāda Jain Mahāvidyālaya, Benares.* Benares, 1914.

Early History of Jainism—Principles of Jainism—Conclusion.

395

VENKATA SUBBIAH, A. and E. MULLER. *The Kalas.* (JRAS, 1914, pp. 355-367).

P. 357. As regards the number of *Kalas* the Jain texts uniformly mention seventy-two.

P. 367. The commentary to Umāsvāti's *Tattvārthādhigamasūtra* gives a detailed list of all the *siddhis* according to the Jain doctrine.

396

JACOBI, HERMANN. *Some Aspects of Jainism.* (Journ, Maha-bodhi Soc., Calcutta, xxii, 1914, pp. 83-90).

Like Buddhism Jainism is originally and principally a monastic religion and it is entirely dependent on Buddhism—Internal evidence—Ethics of the Jains—The Jain Belief—The Jain Literature.

397

STEVENSON, MRS. SINCLAIR. *The Heart of Jainism.* Oxford, 1915.

Introduction—Historical Summary—The Life of Mahāvīra—Mahāvīra's Predecessors and Disciples—History of the Jain Community—

Digitization by Arya Samaj Charitable Foundation, Chennai

Introduction of Jain Philosophy—The Nine Categories of Fundamental Truths—*Karma* and the Path to *liberation*—The Life Story of a Jain—The Jain Layman and his Religious Life—The Jain Ascetic—The End of the Road—Jain Worship and Religious Customs—Jain Mythology—Jain Architecture and Literature—The Empty Heart of Jainism—Appendix.

398

GUERINOT, A. *Jainisme.* (JA, 11th ser., v, 1915, pp. 371-375).

The small article, in French, gives a short outline of the Jain religion.

399

JAIN, CHAMPAT RAI. *Nyāya, the Science of Thought.* Arrah (India), 1916.

A brief exposition of the view of Jain philosophy on the nature and types of *jñāna* (Knowledge) and the working of mind in reference to logical inference.

400

WARREN, HERBERT. *Jainism in Western Garb, as a Solution to Life's Great Problems. Chiefly from notes of talks and lectures by Virchand R. Gandhi. Second Edition.* Arrah (India), 1916.

Introduction—The Universe—Man as he actually is—Man as he may become—Means to the End—Recapitulation.

401

RUSSELL, R. V. and HIRA LAL. *The Tribes and Castes of the Central Provinces of India. 4 Vols.* London, 1916.

Vol. 1, Pp. 219-231. Jain religion :

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(1) Numbers and distribution, (2) the Jain religion; its connection with Buddhism, (3) the Jain tenets; the Tīrthaṅkaras, (4) the transmigration of souls, (5) strict rules against taking life, (6) Jain sects, (7) Jain ascetics, (8) Jain sub-castes of Banias, (9) rules and customs of the laity, (10) connection with Hinduism, (11) temples and car festival, (12) images of the Tīrthaṅkaras, (13) religious observances, (14) tenderness for animal life, (15) social condition of the Jains.

402

KEITH, A. B. *M. Reinach's Theory of Sacrifice.* (JRAS, 1916, pp. 542-555).

P. 552. The source or origin of the nude statues of the *tīrthaṅkaras* from the archaic type of "Apollo" which flourished in Greece from the middle of the 6th century B.C.

A discussion on the above theory.

403

GUERINOT, A. *Jainisme.* (JA, 11th Ser., vii, 1916, pp. 133, 357-358).

This article, in French, on the religion of Jainism is a continuation of the same in No. 398.

404

Jain Ahimsa. (MR, July-Dec., 1916, pp. 385-387).

Non-injury to life, the essence of Jain religion thought not exclusively its own principle.

405

JAINI, JAGAMANDERLAL. *Outlines of Jainism, with a preliminary note by F. W. Thomas.* (Index by H. Warren). Cambridge, 1916.

The work in different chapters devoted to subjects like Religion, ethics, metaphysics etc., describes Jainism in broad outline—The original texts (Pt. 2).

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406

AIYANGAR, S. KRISHNASWAMI. *Social Legislation under Hindu Governments.* (QJMS, vi, 1916, pp. 47-57).

Pp. 51-52. Under Bukka (A.D. 1336-1376), the founder of Vijayanagar Empire, came up a dispute between the Jains and the Vaiṣṇavas in a Vaiṣṇava centre, in the State of Mysore. It was decreed that the five big drums and the *Kalas* will continue to be used. If to the Jain Darśana any injury on the part of the Vaiṣṇava should arise, it will be protected in the same manner as if injury to the Vaiṣṇavas had arisen. By consent of both the Vaiṣṇavas and the Jains, the duty of protection of the Jains was entrusted to the particular Tātāchārya (leading Vaiṣṇava) of Tripati.

407

ENTHOVEN, R. E. *Folklore of Guzarat.* (IA, xlvi, 1917, Suppl., pp. 125-135, *See* No. 381).

P. 132. At the time of admitting a Jain to the ascetic order of the religion, the hairs of his head are pulled out one by one until the head is completely bald.

408

BLOOMFIELD, MAURICE. *On Recurring Psychic Motifs in Hindu Fiction and the Laugh and Cry Motif.* (JAOS, xxxvi, pp. 54-89).

Pp. 54-55. Jain's performances of the type of Devendra's stories and the commentaries (*churṇi* and *tīkā*) to the Āvaśyaka literature.

Comment on the critical habits of the *charitas* or *prabandhas* of the Jains: They illustrate conspiciously the Hindu inability to discriminate between fact and fancy—They weave into their narrative once more the whole apparatus of Hindu fiction—Hemachandra's *Triṣaṣṭiśalākā-puruṣa . Charita* gives an idea of the extent of this type of literature—Not very different and scarcely less numerous are the

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Jain writings called Kathā (Kahā), or Kathānaka—They moralize more directly and obviously (dhammakahā), but they are intimately connected with the traditional names of saints, emperors and kings.

409

JAIN, CHAMPAT RAI. *The Practical Path.* Arrah (India), 1917.

The Method of Philosophy—The Tattvas—The Nature of Karma-Asrava — Bandha — Samvara — Nirjara — Moksa — Stages on the Path —Dharma in Practice—Appendix—Glossory—Index.

410

UI, H. *The Vaiśeṣika Philosophy. Edited by F. W. Thomas.* London, 1917.

P. 19. Four schools of the Jains : Kriyā-vāda, Akriyā vāda, Ajñāna-vāda, and Vainayika-vāda.

P. 23. Mahāvīra and even Buddha were compelled to provide their teachings and assertions against the scepticism of Sañjaya Velaṭṭhi-putta.

Pp. 24-25. Jacobi's remarks on matter in Jainism—Atomic theory of the Jains.

Pp. 28-29. Dharmottara's theory opposed to the Jain theory—According to the *Uttarādhyayana* Jainism maintains three categories —In Jainism the categories are divided into two—The Vaiśeṣika borrowed the materials from the thoughts of those days and systematized them later.

Pp. 35. Roha-gutta, the chief teacher in the sixth schism of Jainism imported the Vaiśeṣika doctrines into Jainism.

P. 38. The Jains maintain that the Vaiśeṣika was estiblished by Roha-gutta.

P. 133. In Jainism ether means empty space and is not an element.

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411

NAHAR, PURAN CHAND and KRISHNA CHANDRA GHOSH. *An Epitome of Jainism, being a Critical Study of its Metaphysics, Ethics and History etc., in Relation to Modern Thought.* Calcutta, 1917.

Introduction—Jainism—Its Philosophy and Religion—Predicaments by Pre-eminence—Knowledge and its forms—Epistemology and Logic—Pratyakṣa is really Parokṣa—The Jain Theory of Formal Logic—The Jain Logic and the "Nayas"—The doctrine of Syadbad—Śaṅkara and Syadbad—Examination of Śaṅkara—The Doctrine of Unity in Difference—The Universe as a Self-Existent Unit—Theories of Evolution—The Sankhya Philosophy—Causation and Compound Evolution—God—Soul—The Karma Phenomenology—Churchianity and the Law of Karma—Belief in Rebirth—Rebirth and Karma-Sarīra—Karma-Sarīra and Oudarika-Sarīra—Free-will and Fatalism—Will and Individuality—Causality in the Moral World—Classification of Karmas—From Metaphysics to Ethics—The Conceptions of Virtue and Vice—On Punya and its Fruitions—Papa, vice or sin—Asrava or Influx—Bandha or Bondage—Samvara or Stoppage—Nirjara or Dissipation—Mokṣa or Emancipation—Guṇasthānas—Jain Church—Jain Festivals—Jain Places Pilgrimage—Jain Literature—Jain Art and Architecture—Appendices.

412

MONTGOMERY, JAMES A. *Religions of the Past and Present.* Philadelphia and London, 1918.

Pp. 135-160. Buddhism with an addendum on Jainism. By Franklin Edgerton.

413

GARR, BANARSI LAL. *Sāmāyika; or, A Way to Equanimity.* Arrah (India), 1918.

Digitization by Arya Samaj Charitable Foundation, Chennai

Its Origin—Its Meaning and Object—Dissension of the subject from the ideal or internal (Nischai) point of view—A succinct account of Āvaśyaka Sūtra—Doṣtas (blemishes to be avoided)—The Texts—How to perform Sāmāyika—Appendix (A): Eleven Pratimas, (B): Twelve Vows.

414

JAIN, C. R. *What is Jainism. Third Edition, Revised.* Arrah (India), 1919.

Jainism—Its ethics—Philosophical back-ground—Its mythology and ritual.

415

JAIN, C. R. *The Key of Knowledge. Second Edition, Revised.* Arrah (India), [1919.]

Preface—The Ideal—Creation—God—The Fall Redemption—The Kingdom of God—Yoga—Resurrection—The Holy Trinity—The Siddhānta—The Coming of the Messiah—Reincarnation—In the Footsteps of Gods—Reconciliation—Summary and Conclusioin—Appendix—Glossary of Non-English Words and Phrases etc.

416

GOPINATHA RAO, T. A. *Bhūṣaṇa-Lakshaṇam, or A Description of Ornaments Usually worn by Indian images.* (QJMS, ix, 1919, pp. 123-141).

P. 123. Ornaments worn by the images of the Jain, Buddha and Hindu religions are the same.

417

LAW, B. C. *Influence of the five heretical teachers on Jainism and Buddhism.* (JPASB, xv, 1919, pp. 123-136).

Digitization by Arya Samaj Charitable Foundation, Chennai

An attempt to make an extensive research with regard to the influence of the doctrines of the five heretical teachers on the development of Jainism and Buddhism.

418

KAMANUJASVAMI, N. *Who is a Hindu?* Madras, 1919.

Pp. 29-31. Jains and Sikhs are Hindus but Buddhists are not—Characteristics of Jainism—Jains consider themselves to be Hindus, and are governed by Hindu secular or civil jurisprudence.

419

WIDGERY, A. C. *Salvation and Redemption from Sin and Suffering as taught by some Oriental Religions.* (QJMS, ix, 1919, pp. 102-110).

P. 107. Salvation, according to the Jains, revealed to men especially by the twenty four great *tīrthaṅkaras.* It appears to the Jains that one may obain redemption from suffering.

420

BLOOMFIELD, MAURICE. *The Dohada or Craving of Pregnant Women: A Motif of Hindu Fiction.* (JAOS, xl, 1920, pp. 1-24).

Reference to many Jain work have been made to illustrate the paper.

421

JOUVEAU-DUBRÉUIL, G. *Ancient History of the Deccan* (Translated from the French by V. S. Swaminadha Dikshitar). Pondicherry, 1920.

P. 12. Kharavela of Kalinga.

Pp. 104-110. The Gangas.

422

BARUA, B. M. *The Ājīvikas: History of their religion and philosophy, pt. 1; Historical summary.* Calcutta, 1920.

Digitization by Arya Samaj Charitable Foundation, Chennai

Ājīvikas and Jainism.

423

BARUA, B. M. *The Ājīvikas.* (JDL, v. ii, 1920, pp. 1-80).

1. Pre-Makkhali period: The rise of a religious order of wandering mendicants called the Ajivika from a Vānaprastha or Vaikhānasa order of the hermits.

2. Makkhali period: Elevation of Ājivika religion into a philosophy of life at the hands of Makkhali Gosāla.

3. Post-Makkhali period: The further development of Ājivaka religion, absorption of the Ājivika into the Digambara Jaina, the Śivaite and others; the influence of Ājivika religion and philosophy on Jainism, Buddhism and Hinduism.

424

FARQUHAR, J. N. *An Outline of the Religious Literature of India.* London, etc., 1920.

Ch. 2. P. 73. Transmigration and Release: Y to 200 B.C. iv (D). The Jain School.

Ch. 3. The Movement Towards Theism: 200 B.C. to A.D. 200. P. 119. (iii) Jainism.

Ch. 4. P. 162-165. Philosophies and sects. A.D. 200 to A.D. 550. (iii) Jainism. (A) Śvetāmbara Literature. (B) Digambara Literature.

Ch. 5. The Śākta System: A.D. 550 to A.D. 900. Pp. 213-215. (iii) Jainism. (A) Śvetāmbara Literature. (B) Digambara Literature.

Ch. 6. Bhakti: A.D. 900 to A.D. 1350. Pp. 277-281. (iii) Jainism. (A) Śvetāmbara Literature. (B) Digambara Literature.

Ch. 7. Muslim Influence: A.D. 1350 to A.D. 1800. Pp. 359-60, (ii) Jainism. (A) Śvetāmbara Literature. (B) Digambara Literature.

425

JAIN, C. R. *Logic for Boys and Girls.* Arrah (India), 1920.

Jain logic, simplified for the Young.

Digitization by Arya Samaj Charitable Foundation, Chennai

426

JAIN, C. R. *A Peep Behind the Veil of Karmas. Third Edition, Revised.* Arrah (India), 1920.

An exposition of the Jain theory of Karma.

427

WARREN, H. *Jainism not Atheism ; And the Six Dravyas of Jain Philosophy. Second Edition.* Arrah (India), 1920.

An attempt to establish Jainism as not atheistic absolutely—An account of the six dravyas or reals of the Jains.

428

JAIN, C. R. *Selections from "Ātma-Dharma" of Brahmachari Sital Prasadji.* Allahabad, 1920.

429

BAGCHI, P. C. *Animistic elements of Jainism.* (Proc., Asiatic Society of Bengal, Calcutta, xvii, 1921, p. ccxlviii).

The ethical background of non-injury in Jainism is discussed in this paper with reference to original texts—The historical beginnings —Elements in Jain philosophy in Jain mythology & ritual.

430

KEITH, A. B. *The Karma-Mīmāṁsā.* Calcutta, 1921.

Pp. 32 n, 34, 38, 68, 69. Jain views about the theory of Karma.

430 a

KEITH, A. B. *Indian Logic and Atomism : An exposition of the Nyāya and Vaiśeṣika systems.* Oxford, 1921.

Buddhist or Jain logic has been handled where it comes into immediate contact with the doctrines of the Nyāya and Vaiśeṣika.

Pp. 14-16. Jain legends as to the origin of Vaiśeṣika.

P. 53. Jain view about Cognition.

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P. 56. Jain theory of perception.

P. 80. n. Bhadrabāhu's 10-member argument for Jainism.

P. 195. Realism and Jainism

P. 228. Mythology of the Jains.

P. 232. Sound-theory of the Jains.

P. 271. n. 4. Theism and the Jains.

P. 272. Jain theory about self-moving atoms.

431

CHIROL, VALENTINE. *India, Old and New.* London, 1821.

Pp. 27, 43, 53, 54. Jainism and Jain school of architecture.

432

ELIOT, SIR CHARLS. *Hinduism and Buddhism: An Historical Sketch. Vol. I.* London, 1921.

Pp. 105-123. The Jains—Their relation to Buddhism etc.

433

BARUA, B. M. *A History of Pre-Buddhistic Indian Philosophy.* Calcutta, 1921.

Pp. 362-404. Philosophy of Mahāvīra. Aim and scope—Review of modern studies in Jainism: Lack of historical method—Acknowledgement of debts to the Jain scholars—A general reflection on Indian life in the time of Mahāvīra and Buddha—The bearing of political history upon the progress of thought and the development of language—Uninterrupted growth of Sanskrit—The origins of pessimism—The problem of misery and other ethical problems.

A short account of Mahāvīra's life: His names and birthplace—His parentage: The source of his anti-Brahmanical feelings—Marriage —Renunciation. Pārśvanātha and Mahāvīra—His philosophy—Sources of information—Kiriyam or Kariyāvāda was the original name of what is now known as Jainism—Significance of the name Niganṭha. In which sense Pārśva may be called a precursor of Mahāvīra—The

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original Niganṭha order—Pārśva doctrine—Modern interpretation of the term *cātuyāma saṁvara*—Contrast between Pārśva and Mahāvīra: The former was a mere religious teacher, the latter a religious philosopher—Mahāvīra's philosophic predecessor was Gośala—Three questions relating to the ecclesiastical history of the Jains, and their answers —Definition of Kiriyam.

Gośala, Mahāvīra and Buddha—Buddha's interpretation and criticism of pre-Jain and contemporary philosophers from the standpoint of his ethics—The fundamental categories and maxim of Mahāvīras ethics—Modification of Buddha's interpretation of his predecessor's fundamental ethical thesis, and of Mahāvīra's interpretation of pre-Jain philosophies—Difference between the views of Mahāvīra and Buddha, and the correlation of Niyativāda and Kriyāvāda.

The category of Jīva—Gośāla's determinism did not exclude the notion of freedom of the will, nor did Mahāvīra's dynamism altogether set aside the rule of fate—Gośāla, Mahāvīra and Buddha: Transition from a Biological to a psychological, or from a physical to an ethical stand-point—Threefold division of actions into deed, word, and thought—There is physical determinism: Soul is in its nature absolutely pure.

The category of Ajīva: Its signification—the problems of knowledge—Sañjaya, Mahāvīra and Buddha—Syādvāda—Pañca asti-kāya.

434

BAGCHI, P. C. *Primitive Elements of Jainism.* (JDL, v, 1921, pp. 349-364).

Introductory — Philosophy — Religious Rites and Superstitions—Mythology — Conclusion and Probabilities.

435

DEB, HARIT KRISHNA. *The Svastika and the Oṅkāra.* (JPASB, xvii, 1921, pp. 231-244).

P. 232. The Śvastika has long been a favourite emblem with the Jains whose traditions represent it as having been the special sign

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of Supārśvanātha, a *tīrthaṅkara* who is said to have flourished considerably anterior to the period of Mahāvīra (died 528 B.C.).

436

ŚANKARA, K. G. *Tolkāpya's Religion.* (QJMS, xi, 1921, pp. 289-290).

The earliest *Tamil* grammarian Tolkāpya was a Jain householder; Tolkāpya may have been a Brāhmaṇa before he became a Jain.

Mr. Subramanian shows that Tolkāpya was a Brāhmaṇa and was never a Jain.

437

Jains and Swadeshi. (MR, June, 1922).

P. 758. Order passed to the effect that (1) no other clothes but woven and hand spun *khaddar* should be worn in temples while performing *Pūjā* and saying morning and evening prayers, (2) *Chandan* alone should be used unless pure Kashmere *Kesar* is available.

438

LAW, B. C. *Historical Gleanings.* Calcutta and Simla, 1922.

Pp. 21-42. Influence of the five heretical teachers on Jainism and Buddhism (See No. 417).

Pp. 76-95. Buddha and Niganthas: Introduction — Sīha, a disciple of Nigaṇṭha Nāthaputta and the Buddha-Sachchaka and the Buddha Sirigupta and Garahadinna — The Buddha and Dīghatapassī, a Jain — Buddha and Upāli — Abhayarājakumara and the Buddha—Visākhā.

439

LAW, B. C. *Kṣatriya Clans in Buddhist India.* Calcutta and Simla, 1922.

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P. 2. The Lichchhavis were one of the earliest and devoted followers of Jainism and Buddhism.

P. 3. By the time of Chandragupta Maurya the first council of the Jains was held at Pāṭaliputra.

Sūtrakritāṅga is one of the earliest works of the Jain sacred literature.

P. 26. Mahāvīra was very kin and most probably a fellow townsman of the Lichchhavis.

P. 35. Vaiśāli claims the founder of Jainism as its own citizen.

P. 77. Buddhism and Jainism had a strong hold on the Lichchhavis of Vaiśāli.

P. 124. Kṣatriyāni Triśalā was the mother of Mahāvīra, the founder of Jainism.

Pp. 175-176. Followers of Jainism among the Mallas as among the other races of Northern India.

440

STEIN, OTTO. *Megasthenes und Kauṭilya* [Megasthenes and Kauṭilya]. (Sitzungsber. d. Phil. hist. Kl., Akad d. Wiss. in Wien, 191 Bd. 5 Abu.). Wien, 1922.

Pp. 296-297. Buddhist and Jain Religions.

441

DAS-GUPTA, S. N. *A History of Indian Philosophy. Vol.* I. Cambridge, 1922.

Pp. 169-207. The Jain Philosophy. The origin of Jainism—Two sects of Jainism—The canonical and other literature of the Jains—Some general characteristics of the Jains—Life of Mahāvīra—The fundamental ideas of Jain ontology—The doctrine of relative pluralism (Anekāntavāda)—The doctrine of Nayas—The doctrine of Syādvāda—Knowledge, its value for us—Theory of perception—Non-perception knowledge—Knowledge as revelation—The Jīvas—Karma theory—Karma, Āsrava and Nirjarā—Pudgala—Dharma, Adharma, Ākāśa—Kāla and

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Samaya—Jain cosmography—Jain Yoga—Jain atheism—Mokṣa (emancipation).

442

Sastri, H. P. *Chronology of the Nyāya System.* (JBORS, Vol. viii, 1922, pp. 13-28).

Haribhadra Sūri and *prameya sūtra*—Nyāya Sūtras, a sectarian work—Jains and the *Saptabhaṅginyāya* or *Syādvāda.*

443

Moses, S. T. *Fish and Religion in South India.* (QJMS, xiii, 1923, pp. 549-554).

Pp. 550-551. The Jains found in the North Arcot, South Arcot and South Canara districts are the only people who scrupulously abstain from eating fish or flesh—They avoid all sorts of meat diet.

444

Stcherbatsky, Th. *The Central Conception of Buddhism and the meaning of the word "Dharma".* London, 1923.

Pp. 34, 49. (n. 2). Karma and Jainism.

P. 68. Jainism existing before Mahāvīra.

P. 70. Soul with reference to Jainism and other schools of philosophy.

P. 73. 8th cent. B.C., the period of pre-Jainistic Jainism.

445

Gopinatha Rao, T. A. *On the History of Śrī-Vaiṣṇavas.* (Sir Subrahmanya Ayyar Lectures, 1917). Madras, 1923.

P. 11. Biṭṭideva's conversion to Śrī-Vaiṣṇavism.

P. 12. Images of Nārāyana set up in Jain temples converted into places of Vaiṣṇava worship.

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Pp. 35-36. Conversion to Vaishnavism of the Jain king Biṭṭideva Account given in the *Sthalapurāṇa*—Date of the royal conversion by by Rāmānuja, sometime before 1021 Śaka (A.D. 1099).

P. 38. *Kulottuṅga* I's grant to Śaiva, Vaiṣṇava and Jain temples alike.

446

MASSON-OURSEL, PAUL. *Esquisse d'une Histoire de la Philosophie Indienne* [A Sketch of the History of Indian Philosophy]. Paris, 1923.

Pt. 3. On Jain and Buddhist thought.

447

RAMA RAO, R. *Origin and Development of Śiva-worship with Special Reference to Vīraśaivism.* (QJMS, xiv, 1924, pp. 282-301).

Basava—His birth and early life—His rise to power under king Bijjala—His missionary zeal.

448

PERTOLD, O. *The idea of God in Jainism and Buddhism : Observed from the point of view of the Comparative Science of Religions.* (Proceedings of the Tenth Indian Science Congress, pp. 241-242). Calcutta, 1924.

The idea of god in Jainism.

449

KAVIRAJ, GOPINATH. *The Doctrine of Pratibhā in Indian Philosophy.* (An. Bhānd. Or. Inst., vol. v, 1924, pp. 113-132).

Pp. 126-128. Jainism. Omniscience explained by an appeal to the nature of jīva and the existence of the Past and the Future—Classification of Intuition—Rise of intuition—Process of dawning of Intuition described.

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450

JAIN, JINNESWAR PRASAD (Mail Delhvi). *Husn-i-Avval* [or, First Beauty], *an Original Work on Jainism.* (In Urdu). Arrah (no date), pp. 1-178.

The work is a discourse on Jain philosophy and religious doctrines.

451

JAIN, C. R. *Sacred Philosophy.* [Allahabad]. (no date).

A discourse on the Jain *Siddhānta.*

452

JACOBI, H. *Der Jainismus.* [Jainism] (Archiv für Religionsurissenschaft, xiii, 4).

The short article in German gives a succint account of Jainism.

453

FORLONG, J. G. R. *Short studies in the Science of Comparative Religions.* London, 1897, pp. 1-662.

Ch. 1. Jainism and Buddhism.

The article on Jainism and Buddhism draws special attention to the student of Indian Religions. The most important fact brought out is the relation of Jainism and Buddhism. Instead of Jainism being, as was formerly supposed, an offshoot from Buddhism, it is shown to extend as far back as 3,000 B.C. It is found flourishing alongside the nature worship of the rude tribes in Northern India. The author points out that Asoka on becoming a Buddhist changed his title, and it is significant of the difference between Jainism and Buddhism.

454

FORLONG, J. G. R. *A Student's Synchronological chart of the Religions of the World. Accompaniment to Rivers of Life or Faiths of Man in All Lands.* Edinburgh. (No date).

Digitization by Arya Samaj Charitable Foundation, Chennai

Jain preceptor, 24 Tīrthaṅkaras (700 B.C.–600 B.C.). Jain Kalpa Sūtra written ; part of Sūtras or Jain Bible (500 B.C.–400 B.C.). Jain images naked. Buddha called Jain Esa. Jain faith in full vigour (100 A.D–200 A.D.).

Śilāditya of Balabhi protects Jains. Jain priest–Jain Śiva. Jainism revived under Amogavarṣa, king of Konjeveram. Jain temples of Satruñjaya and Pāliṭāna, that of Somnat destroyed by Mamud (1025 A.D.) at Abu of Vimalasa (1032 A.D.)–That of sad rebuilt by Kamboo Rana of Oodayapur. Jain Tower, Chitore, built by Kamboo Rana (1439 A.D.).

455

KANNOOMAL. *The Study of Jainism.* Agra.

It contains a summary of the Jain philosophy (*dharma*) and religion based on the *Tattwadarśa* of Atmaramji. There are chapters in it dealing with the *tīrthaṅkaras,* the ideal of a Jain *sādhu* and the ideal of a Jain householder.

456

RADHAKRISHNAN, S. *Indian Philosophy. Vol. I.* London, 1923.

P. 286. Pluralistic realism of the Jains.

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SECTION VII

Language and Literature and Educational Statistics.

457

The Tamil Language and Literature. (CR, xxv, Art. 7, 1855, pp. 158-196.

P. 183. Establishment of the *amanāl* or Jain religion in Madura a little before the reign of Kuṇa Pandyan.

P. 184. Kuṇa Pandyan was a follower of the Samanal doctrines.

P. 186. Jains claim author of the *Kural* to be a Jain and adduce a verse in support of it, alleging that their god, the twenty-fourth *tīrthaṅkara,* called Arugan, ascended up into heaven over a ladder of flowers.

P. 191. The author of the *Chintāmaṇi,* a Tamil poem, was a Jain.

P. 193. Manigavāsagara, the great champion of Śaivism, overcame the Jains in the ninth century.

458

Gribble, James D. B. *Tamil Poetry.* (CR, lx, art. 5, 1875, pp. 69-77).

P. 70. Tiruvallava, a Tamil poet, was a Jain. About his time Jainism grew in strength all over Madura, until it was professed by many learned doctors, and in the ninth century the king of Madura, Kuṇa became a convert to Jainism.

459

Gough, Archibald Edward. *Papers relating to the collection and preservation of the records of ancient Sanskrit literature in India.* Calcutta, 1878.

P. 21. Mode followed by the Jains in preserving their literary treasures.

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P. 28. Mention of 7 manuscripts on Jain religion in R. L. Mitra's "Notices".

Pp. 64-68, 80, 87. Mention of several Jain works and their authors, etc.

Pp. 83-84, 100-104, 116-119, 125-134. References to Jain works etc., made in connection with Bühler's search for Sanskrit manuscripts during 1871-72, 1872-73, 1873-74, 1874-75.

Pp. 91-99, 108-113, 137. A classified list of Jain works.

460

CUST, ROBERT NEEDHAM. *Linguistic and Oriental Essays, written from the year* 1846 *to* 1876. London, 1880.

P. 121. The Jains appear to have had their career of supremacy in Southern India, but they have dwindled away to an inconsiderable sect; they admit caste, and if they abandon their heresy, can be admitted back into full privileges, from which they are only partially excluded. They carry their respect to animal life to very extravagant lengths.

P. 134. The Jain religion is an admixture of Buddhist and Brāhmaṇical doctrines.

P. 425. Dr. Eggeling's exhibition of some Jain palm-leaves dating from the twelfth to the fourteenth century A.D., the oldest date that can safely be assigned to any Indian manuscript.

461

HŒRNLE, A. F. RUDOLF. *A Sketch of the History of Prakrit Philosophy.* (CR, lxxi, Art. 7., 1880, pp. 311-332).

P. 312. The last Prākrit Grammarian is the great Jain monk, Hemachandra, who wrote his grammar at the instance of the Chālukya king Siddha Rāja (who reigned in Gujarat from 1094-1143 A.D.).

The two other Prākrit grammarians Trivikrama and Subha Chandra belonged to the Jain community.

P. 315. Books of the Jains contain not only speciments of Prākrit, but are wholly written in that language.

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Colebrooke speaks of the Prakrit and Pali, the languages of the Jains and the Buddhas.

In 1847 was published the first Jain work, Kalpa Sūtra, by Dr. J. Stevenson of Bombay.

P. 317. Hemachandra wrote his grammar about the middle of the 12th cent. A.D.

Grammar of the Jain Prakrit by E. Müller came out in 1876.

462

WEBER, ALBRECHT. *The History of Indian Literature.* (Translated from the second German edition by John Mann and Theodor Zachariae). *Second Edition.* London, 1882.

P. 244 n. Development of the atomic theory among the Jains.

Pp. 296-297 n. The sect of the Jains is to be regarded as one of the schismatic sects that branched off from Buddhism in the first century of its existence.

Origin of the Jain sect.

The sacred texts of the Jains are styled *Aṅgas.*

The Jains have great significance in connection with the Sanskrit literature.

463

CUST, ROBERT NEEDHAM. *Linguistic and Oriental Essays written from the year* 1847 *to* 1887. *Second series.* London, 1887.

Pp. 67-68. The Jains have played a great part in the history of India, and left an enormous literature behind them. Rhys Davids is of opinion, that the few Buddhists who were left in India at the Mahomedan conquest of Kashmir, in the twelfth century, preserved an ignoble existence by joining the Jain sect, and by adopting the principal tenets as caste and ceremonial observations of the antecedent Hindu creeds—One of the chief features of the Jain religion is their extreme respect for animal life.

464

GRIERSON, GEORGE ABRAHAM. *The Languages of India.* Calcutta, 1903.

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P. 57. Ardha-Māgadhi or Half Magadhi, was the language in which Mahāvīra, the Jain apostle, preached, and it was used in the older Jain scriptures.

465

"Casual". Languages of Southern India. (CR, cxvi, Art. 9., 1903, pp. 90-97).

P. 92. The *Chintāmaṇi,* an epic celebrating the exploits of a king named Jīvaka, belongs to the early Jain period, which has been appropriately termed the Augustan age of Tamil literature.

466

GRIERSON, G. A. *Specimens of the Marāṭhī Language.* Calcutta, 1905. (Linguistic Survey of India, vii).

P. 7. One form of the Māhārāṣṭrī is the dialect of the non-canonical literature of the Śvetāmbara Jains—This form of the language is usually called Jain Māhārāṣṭrī, and was perhaps based on the vernacular spoken in Surāṣṭra.

467

GRIERSON, G. A. *Muṇḍā and Dravidian Languages.* Calcutta, 1906. (Linguistic Survey of India, iv).

P. 298. In the canon of the Śvetāmbara Jains the form *Damila* is used for the Tamils. The forms Davila and Daviḍa in the Prakrit literature of the Jains and of the Sanskrit plays seems to be a later stage, due to the Prakrit change of *m* to *v.*

P. 301. The beginning of Tamil literature proper seems to be due to the labours of the Jains—The romantic epic *Chintāmaṇi* is by an unknown Jain poet.

468

KUPPUSWAMI SASTRI, T. S. *The Age of the Tamil Jivaka-chintamani.* (IA, xxxvi, 1907, pp. 285-288).

The works dealing with the story of Jīvaka are four in number, viz., (1) The *Gadyachintāmaṇi* by Vādībhasimha, (2) The *Kṣatra-chūḍāmaṇi* by the same author, (3) the *Jīvandharachampu* by Hari-chaṇdra, (4) the Tamil Jīvakachintāmaṇi.

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Observation of Pandit Saminatha Aiyar in his edition of a portion of the *Jīvakachintāmaṇi,* published in 1899.

The Pandit is of opinion that the Tamil *Jīvakachintāmaṇi* is not an original work.

The Sanskrit poems which treat of the story of Jīvaka are based on the Jain purāṇas.

The original story of Jīvaka is found in the Mahāpurāṇa.

Jīvakachintāmaṇi was composed during the period ranging from the beginning of the 10th to the second half of the 11th cent. A.D.

469

GHOSH, RABINDRA NARAYAN. *India's Literary Wealth: A connected story of her Libraries from the very earliest times downwards.* (DSM, v., 1909, pp. 77-79).

Jain libraries in Western India.

470

BARODIA, U. D. *History and Literature of Jainism.* Bombay, 1909.

I. Origin of Jainism—The twenty-four Jineswaras—The kings of Magadha—History of Jainism from the Nirvāna of Mahāvīra up to the present time.

II. The Jain Siddhant or canon—The later literature of Jainism —Secular Literature.

471

JACOBI, H. *Arthāmāteva.* (JRAS, 1909, pp. 421-423).

Interpretation of *arthāmāteva.*

Hemachandra's allegory becomes intelligible by reference to the *Upamitibhavaprapañcha Kathā,* a popular work with the Jains. Hemachandra and Siddharṣi in the interpretation of Bahulīkā.

472

JACOBI, H. *Hindu Tales.* [An English translation of Jacobi's Ausgewählte Erzählungen in Māhārāṣṭri. By J. J. Meyer]. London, 1909.

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473

RANGANATHASWAMI, S. P. V. *Literary Wealth of India: Search for Prakrit Manuscripts.* (DSM, vi, 1910, pp. 41-46). Śrutasāgara, the author of *Audāryachintāmaṇi,* was a fierce Digambara Jain and he devoted the greater part of his attention to crushing the rival sect. He was the pupil of Śrī Vidyānandin who was the pupil of Devendrakīrti. He was skilled in Sanskrit and Prakrit poetry—Mention of some of his works—His literary activity must be referred to about the years 1550 Sambat or 1494 A.D.

Two schools of grammar dealing with the two dialects of the Prakrit language. The works of Chanda, Hemachandra, Trivikrama, Śubhachandra and Śrutasāgara dealing mainly with the Jain dialects of Prakrit and other Prakrit works of Jain authors. The rest such as *Prākrit-prakāśa,* etc. deal with the Aryan Prakrit dialects used in the ordinary works.

474

GHOSH, RABINDRA NARAYAN. *India's Literary Wealth: A connected story of her Manuscript Libraries: Some valuable informations from a Mysore correspondent.* (DSM, vi, 1910, pp. 1-3). [See No. 469].

Manuscript libraries in Southern India: (a) Jain libraries: (1) An ancient Jain *mutt* in Mudabidri near the west coast of the Canara District, Madras Presidency, contains a very rich collection of manuscripts. Here are found the only surviving single copies of valuable books. (2) At Śravaṇa Belgoḷa, Mysore State, below the hill on which stands the statue of Gommaṭeśvara, there is a Jain monastery containing a large, valuable and well-preserved collection of manuscripts, mostly in palmyra leaves, in the Pali, Sanskrit, Kannada and Tamil languages. (3) In another Jain monastery in Mysore State, at Humcha, we find a large collection of manuscripts. (4) Pandit Padmarāja and other Jain pandits possess, more or less collections of manuscripts.

475

SEN, D. C. *History of Bengali Language and Literature.* Calcutta, 1911.

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Pp. 2-4. Conversion of nearly the whole population of Bengal to Buddhism and Jainism—Out of the twenty-four *tīrthaṅkaras* of the Jains, twenty-three attained *Mokṣa* in Bengal—The seat of their religious activity was Samet Śekhara or the Pāresanāth hills in the district of Hazaribagh—Many of the *tīrthaṅkaras,* such for instance as Sreyaṁgśunātha and Vāsupujya, were born in Bengal—Mahāvīra spent eighteen years of his life preaching his faith in Rāra Deśa (Western Bengal).

476

MIRONOV, N. D. *Notes Jaines I. Siddharṣi.* (Bull., Académie Impériale des Sciences de St. Pétersbourg, 6th Series, v, Pt. 1, 1911, pp. 349-354). (In Russian).

Notes Jaines II. Nyāyāvakāraṭippaṇ de Devabhadra. (Bull.. Académie Impériale des Sciences de St. Pétersbourg, 6th Series, v, Pt. 1, 1911, pp. 501-508) (In Russian).

477

MACDONELL, ARTHUR A. *A History of Sanskrit Literature.* London, 1913.

P. 25. The older tradition of both the Buddhist and the Jain religions ignored Sanskrit entirely, using only the popular dialects for all purposes—In course of time both the Buddhists and the Jains endeavoured to acquire a knowledge of Sanskrit.

P. 26. In the Jain inscriptions of Mathura an almost pure Prakrit prevails down to the first century A.D.—In the seventh century the Jains, like the Buddhists, used Sanskrit even in oral theological discussions, though without entirely giving up Prakrit.

P. 386. On the Sāṅkhya system were based the two heterodox religious systems of Buddhism and Jainism.

P. 390. The popular beliefs about heavens and hells, gods, demigods, and demons, were retained in Buddhism and Jainism.

Pp. 395-396. On the Sāṅkhya system are based the two philosophical religions of Buddhism and Jainism in all their main cultures. The two pessimistic religions are very nearly similar.

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Jainism has survived as an insignificant sect in India alone.

478

TESSITORI, L. P. *Two Jaina versions of the story of Solomon's Judgment, in Gujarati and Jaipuri.* (IA, xlii, 1913, pp. 148-152).

The version in the commentary of the *Nandīsūtta*—The version in the *Antarakathāsaṅgraha.*

479

SASTRI, H. P. *Preliminary Report on the operation in search of manuscripts of Bardic Chronicles.* Calcutta, 1913.

P. 4. Jain bardic literature.

P. 9. Sevak or Scythian Brāhmaṇas as officiating priests in Jain temples.

480

NARIMAN, G. K. *References to Buddhist Authors in Jain Literature.* (IA, xlii, 1913, pp. 241-242).

P. 241. The names of authors like Devabhadra—His works Nyāyāvatāraṭīkā.

P. 242. Authors like Bhadrabāhu, Haribhadra and Prabhāchandra. The last wrote *Prameyakamalamārtaṇḍa* & *Nyāyākumudachandra.*

481

VIDYABHUSANA, SATIS CHANDRA. *All-India Jain Literary Conference.* (MR, September, 1914).

Pp. 255-258. An address delivered at the Conference held at Jodhpur.

482

BELVALKAR, SHRIPAD KRISHNA. *An Account of the Different Existing Systems of Sanskrit Grammar.* Poona, 1915.

Pp. 62-63. Jina or Mahāvīra, the last of the *tīrthaṅkaras,* is the traditional author of the Jainendra grammar—Works like *Dhanañjaya-*

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kośa or *Jain-Harivamśa* (A.D. 783) and writers like Bopadeva or Hemachandra refer to Devanandī, otherwise known as Pūjyapāda, as the author of this grammar.

P. 63, n. 1. *Sūtrapāṭha* of the Jainendra grammar originally belonged to the Digambara Jains from whom the Śvetāmbaras borrowed it.

Pp. 64. Date of the Jainendra Vyākaraṇa—Foundation of this school dates from about the same time as that of the Chāndra—Prof. Pathak's paper on the Jain Śākaṭāyaṇa (Ind. Ant. Oct. 1914) gives evidence to assign the Vyākaraṇa to the latter part of the 5th century A.D.

P. 65. Character of the Jainendra Vyākaraṇa—There are two versions in which the Jainendra Grammar has come down to us—Altogether wanting in originality.

Pp. 66-68. Later history of the grammar since the 13th century very little is known—It draws a solitary student here and there amongst the Digambara Jains, especially of Southern India.

Pp. 73-81. The Hemachandra School—Life of Hemachandra—Nature of Hemachandra's *Śabdāṇuśāsana*—Treatises accessory to *Śabdānuśāsana*—Commentary on *Śabdānuśāsana*—Digests and manuals and other miscellaneous works—Conclusion.

P. 98. From the *praśasti* given at the end of Chandrakīrti's commentary on the *Sārasvata Prakriyā* we learn that the author was a Jain belonging to the *brihad gachchha* of Nagpur, residing in a Jain *tīrtha*.. called Kaṇṭika, and 15th in succession from the founder of the *gachchha,* Deva Sūrī (Sam. 1174).

483

TESSITORI, L. P. *Notes on the Grammars of the Old Western Rajasthani with special reference to Apabhramśa and to Gujarati and Marwari.* (IA, xlv, 1916. pp. 93-99).

P. 97. Jain ascetics live like the bees.

484

J., K. P. *Vijñapti-Triveṇī, a Jaina epistle.* (IA, xlvi, 1917, p. 276).

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This paper is a review of the work, *Vijñapati-Triveṇī*—The work is a Sanskrit epistle dated in 1484 V.S.—It is in imitation of the Meghadūta.

485

QUACKENBOS, G. P. *The Sanskrit Poems of Mayūra, etc.* New York, 1917. (Columbia University—Indo-Iranian Series, ix).

Pp. 16-50. The Jain tale about Mayūra and Bāṇa.

The date of Mānatuṅga.

The Jain tale first found in the *Prabhāvakacharita.*

The four versions of the Jain tale.

The Jain tale as told by an anonymous commentator.

Variations from thte Jain tale as narrated by the anonymous commentator.

The Jain tale as given in the *Prabandha-Chintāmaṇi.*

Allusion to the Jain tale in the *Kāvyaprakāśa, Sudhāsāgara* and Jagannātha's commentary on the *Sūryaśataka* of Mayūra.

COMMENTS ON THE JAIN TALE:

Origin of the tale.

The legend of Sāmba.

The real reason for the composition of *Sūryaśataka.*

The real reason for the composition of *Chaṇḍīśataka.*

Mayūra not a Jain.

King Bhoja.

The *Bhojaprabandha.*

Allusions to the Mayūra in the *Bhojaprabandha.*

A list of poets at Bhoja's court.

The poet Krīṭāchandra joins the court circle of Bhoja.

The Banishment of Kālidāsa.

The poet Śukadeva joins the court circle of Bhoja.

Mayūra in disfavour.

Comment on the *Bhojaprabandha*: Bhoja not a contemporary of Mayūra.

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The credibility of Jain tradition: Bühler's opinion.

Pp. 56-60. Summamy of the life of Mayūra—Traditions concerning Mayūra fall into two classes: Traditions separate from the Jain tale itself.

486

RANGANATHASWAMI, S. P. V. *Paiśāchī Prākrit.* (IA,, xlviii, 1919, pp. 211-213).

P. 213. Hemachandra in his grammar treats of six Prākrits, viz., Prākrita, Śāuraseni, Māgadhī, Pāiśāchī, Chūlikā-Paiśāchī. and Apabhramśa, and has only two Pāiśāchī dialects.

487

SASTRI, HARAPRASAD. *Contributions of Bengal to Hindu Civilization.* (JBORS, v, 1919, pp. 307-324).

P. 314-316. Jainism, Buddhism, Ajīvakism and all the religions receiving from the Buddhists the appellation of *"Tairthikias"* or the Heretical systems were founded upon the customs, usages, morals and religious opinions prevalent in ancient times in Bengal and Magadha and among the people known as the Chera.

488

KEAY, F. E. *Hindi Literature.* Calcutta, 1920.

P. 84. Banarasi Das (b. 1586, d. sometime after 1641) of Jaunpur, a follower of the Jain religion.

P. 85. Bhudhar Das, flourishing in 1724, was a Jain—Wrote works connected with the Jain religion, including Jain Śataka and the *Pārśva-purāṇa.*

P. 97. Jaichand of Jaipur wrote in 1806 *Svāmī Kārttikeyānuprekṣa dealing* with the doctrines of the Jains.

Brindāban Jī (circ. 1791—1858) of Benares, a Jain of considerable merit was also a forceful writer on Jainism.

489

WINTERNITZ, M. *Geschichte der Indischen Literatur.* [History of Indian Literature] vol. 2 Leipzig, 1920.

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Vol. 2, pp. 289-296. Religious text of the Jains—Jain canon (*Siddhānta*)—Canonical Jain literature.

490

Jain Manuscript "Bhandars" at Patan. (MR, July, 1920).

P. 72. The importance of exploring these hitherto unnoticed Jain mss. libraries is emphasised in this short note.

491

NARIMAN, G. K. *Literary History of Sanskrit Buddhism.* (From Winternitz, Sylvain Levi, Huber), Bombay, 1920.

P. 199. Nirgranthas or Jains are religious sects of non-Buddhistic persuasion—They are the adversaries whom Aśvaghosha detests with greater virulence than Brahmans—There is a story in which King Kaniṣka is made to be enraged against the Jain rivals of the Buddhists —Inscriptions at Mathura show that the Jains were flourishing under the Indo-Scythian Kings.

Pp. 288-289. The Jain work *Darśana Sāra* contains a virulent attack on the Buddhists charging them not only with consumption of animal food but also of spirituous liquor.

492

GRIERSON, GEORGE A. *Paiśāchī in the Prākrita-Kalpataru.* (IA, xlix, 1920, p. 114).

Hemachandra in his grammar describes Paiśāchī and two varieties of Chūlikā-paiśāchīka.

493

NARASIMHACHAR, R. *The Karnataka Country and Language.* (QJMS, x, 1920, pp. 248-258).

P. 252. Antiquity of the Kannada language—According to the Jain tradition Brāmhi, the daughter of Riṣabhadeva, the first Tīrthaṅkara, invented eighteen alphabets including, among others, Kannada. An inscription of about the 9th century found in a Jain temple in the

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Deogarh fort contains specimens of different alphabets mostly Dravidian. Amrita-sāgara, a Jain Tamil poet who flourished before the 11th cent. states in his *Yāpparuṇgalakkārigai,* a work of prosody, that there existed in the Kannada language a work on prosody.

494

GUNE, P. D. *Pradyota, Udayana and Śreṇika—A Jain Legend.* (ABI, ii, 1920-21, pp. 1-21).

The author traces the history of Pradyota, Udayana and Śreṇika from Jain legendary sources.

495

WOOLNER, ALFRED C. *Introduction to Prakrit.* (JRAS, 1921, pp. 633-5).

The article is a review of the work—Introduction to Prakrit by A. C. Woolner—The work contains specimens of Jain Mahārāṣṭrī.

496

KINGSBURY, F. and G. E. PHILIPS. *Hymns of the Tamil Śaivite Saints.* Calcutta, 1921.

Pp. 10-11. Influence of the Śaiva pilgrim poet Sambandar in conquering in argument a vast multitude of Jains in the presence of the king of Madura—Conversion of the king to Śaivism—Impalement of eight thousand stubborn Jains with the consent of Sambandar.

P. 27. Sambandar's poems contain frequent denunciations of Buddhism or Jainism proving that the poems were composed at a time when the struggle between Hinduism and these other religions was at its highest.

P. 33. Jains setting fire to Sambandar's house—His prayer for an attack of fever of the Pandyan king, then a Jain.

P. 59. Apparsvāmi, a Śaiva, got sunk in the sea by the Jain persecutors, but he began to float on the surface on crying "Hail, Śiva".

P. 61. Apparsvāmi when smitten with an inward disease forsook Śaivism and became a Jain.

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497

RICE, EDWARD P. *A History of Kanarese Literature. Second Edition.* Calcutta, 1921.

Pp. 17-41. The Jain period to A.D. 1160.

The Jain religion in the Kanarese country: Its dominance in the Kanarese country—Its introduction into South India—Principal tenets—The vow of *sallekhana*—Syādvāda—Decline.

The Kavirājamārga (C. 850) and early writers.

Stanzas from Kavirājamārga.

Jain writers from the Kavirājamārga to the Lingayet revival (1160).

Illustrative extract from the *Pampā Rāmāyaṇa.*

Note on the date of Sāmanta Bhadra and Pūjyapāda.

Pp. 42-48. Jain literature from 1160-1600:

In the time of the later Ballāla Rājas (1160-1326).

Under the Rājas of Vijaynagar (1336-1610).

Pp. 93-94. Jain writers of the 17th and 18th centuries.

498

RAMANUJASWAMI, P. V. *Hemachandra and Paiśācīprākṛta.* (IA, li. 1922, pp. 51-54).

No grammarians who follow Hemachandra treat of more than two Paiśācīkās—He treats of seven dialects.

Trivikrama and Śrutasāgara are two Jain Prakrit grammarians who closely follow Hemachandra.

499

NAHAR, P. C. *A Note on the Jain Classical Sanskrit Literature.* (Calcutta, 1922. Second Oriental Conference).

This kind of literature is divided into three periods: (1) Period from 1st Cent. B.C. to 10th Cent. A.D., classed as ancient, (2) the next period from 11th Cent. A.D. to 15th Cent. A.D., classed as mediæval, and (3) the third period from 16th Cent. to 19th Cent. A.D.., classed as modern.

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500

RAO, H. NARAYANA. *Etymological Research in Kanarese and Marathi.* (JBBRAS, xxv, 1923, pp. 491-497).

Pp. 492-3. Reference to Hemachandra's *Deśi-nāmamālā.*

501

BHATTACHARYYA, BATUKNATH. *A Brief Survey of Sāhitya-Shāstra.* (JDL, ix, [Pt. 2], 1923, pp. 97-206).

P. 123. In an inscription dated 1128 A.D., discovered by Mr. Lewis Rice, is a verse by Daṇḍin praising the Jain writer Śrīvardhadeva, author of *Chuṛāmaṇi.*

Pp. 152-153. Amarasimha or Amarachandra, a disciple of Jinadatta Sūri—Hemachandra and his production of *Kāvyānuśāsana.*

502

BLOOMFIELD, M. *The Śālibhadra Charita, a story of conversion to Jaina Monkhood.* (JAOS, xliii, pp. 257-316).

503

GRIERSON, GEORGE. *Paiśāchī and Chūlikāpaiśāchika.* (IA, lii, 1923, pp. 16-17).

Jain religion eulogised.

Hemachandra and his Prakrit Grammar.

504

JOHNSON, HELEN M. *The Story of the thief Rāuhiṇeya in the Mahāvīracharitra of Hemacandra.* (JAOS, xliv, 1924, pp. 1-10).

This popular story forms a side-episode in the story of the life-history of the last Tīrthaṅkara of the Jains.

505

JAIN, BANARSI DAS. *Ardha-Māgadhī Reader.* [Lahore, 1923].

Deals with Ardha-Māgadhī, the sacred language of the Jains and serves as an introduction to the study of the Jain Āgamas.

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506

Indian Education in 1915-16 (Bureau of Education, India). Calcutta, 1917.

P. 23. JAINS UNDER EDUCATION:

1. In Bombay. 19,800.
2. In the Central Provinces, 41,644.

507

Indian Education in 1917-18. (Bureau of Education, India). Calcutta, 1919.

P. 17. JAINS UNDER EDUCATION:

1. In the Punjab, 1,950.
2. In the Central Provinces, 5,248.
3. In Assam (privately educated), 8 (found reading in recognised schools).

508

Indian Education in 1918-19. (Bureau of Education, India). Calcutta, 1920.

Pp. 17-18. JAINS UNDER EDUCATION:

1. In the Punjab, 1,463.
2. In Bihar and Orissa, 157.
3. In the Central Provinces, 5,536.

509

Indian Education in 1919-20. (Bureau of Education, India). Calcutta, 1921.

P. 19. JAINS UNDER EDUCATION:

1. In Bombay, 22,545.
2. In the Punjab, 1,588.
3. In Bihar and Orissa, 170.
4. In the Central Provinces, 5,504.
5. In Assam, 14.

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INDICES

N.B. The figures to the right refer to the entry numbers.

A. Jain Works

Akalaṅkacharita. 141 (xiv)
Akalaṅkāṣṭaka. 141 (xiv)
Akalaṅkasūtravritti. 159
Amoghavritti. 141. (xiv), 264, 288
Antarakathasangraha. 478
Āptamīmāṁsā. 159
Aṣṭaśatī. 151 (v)
Ātmatatvaparīkṣaṇa. 141 (xiv)
Audaryachintāmaṇi. 473
Aupapātikasūtra. 119
Āvaśyakaniryukti. 140 (xxi)
Āyarāṅgasutra. 289
Bāhubalicharitraśataka. 141 (xx)
Baudh-mat-jain-marg grantha. 333
Belgolada gommateśvaracharitre. 141 (viii)
Beluguladavistāra. 141 (xx)
Bhadrabāhucharita. 141 (7), 159, 185
Bhadrabāhucharitārthasaṁgraha. 141 (vii)
Bhagavatīsūtra. 324
Bharateśavaibhava. 141 (ix)
Bharateśvaracharita. 141 (xiv)
Bhojaprabandha. 485
Bhujabalicharitre. 141 (ix)
Bijjalarāyacharita. 322
Brihatkathākoṣa. 159, 171
Budheśbhavanavyākhyāna. 159
Champakaśreṣṭhikathā. 265
Chāmuṇḍarāyapurāṇa. 326
Chandranāthaśataka. 141 (viii)
Chandraprabhacharita. 23, 141 (viii)
Chandraprabhaṣaṭpadī. 141 (x)
Chaturviṁśtiprabandha. 373
Chhandasāra. 141 (xiv)
Chikkasrāvakāchāra. 141 (vii)
Chintāmaṇi. 1, 2, 159, 457, 465, 467, 468.
Chitrakūṭadurge Mahāvīraprāsādaprasasti. 140 (vii), 172.
Chuḍāmaṇi. 2, 159, 187 (v), 501.
Darśanaratnaratnākara. 140 (xxi).
Darśanasāra. 491.
Daśavaikālikasūtra. 265
Deśnāmamālā. 500
Devāgamastotrabhāṣya. 159
Dhanyakumāracharita. 141 (xiv)
Dharmāraṇya. 373
Dharmopadeśāmrita. 141 (iii, vii)
Dravyasaṅgrahāgama. 141 (viii)
Gadyachintāmaṇi. 141 (viii), 468
Gaṇadharastotra. 141 (viii)
Gandhahastimahābhāṣya. 159
Gāyatrīvyākhyāna. 141 (xi)
Gommaṭasāra. 326
Harivaṁśa. 141 (xx), 162, 171, 269, 302, 365, 482.
Hīrasanbhāgya. 140 (xxi)
Indirābhyudaya. 14 (xviii)
Itihāsakalpadruma. 135 (xvii)
Jainendraprakriyāvatāra. 141 (xiv)
Jainendravyākaraṇa. 141 (ix), 159, 482
Jātakatilaka. 141 (viii), 287
Jinacharita. 392
Jinendrakalyāṇābhyudaya. 141 (x)
Jīvakachīntāmaṇi. 195 (xi), 285, 468
Jīvandharachampu. 468
Jīvandharaṣaṭpadī. 141 (vi)
Jñānabhāskaracharita. 141 (v)
Jñānachandracharita. 141 (xvi)
Jñānasāra. 141 (vii)
Jvālinīkalpa. 159
Kalpapradīpa. 271, 293
Kalpasūtra. 26, 324, 461
Kalyāṇakāraka. 141 (i, iv)
Kannadaratnakaraṇḍaka. 141 (8)

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Kappasūya, See Kalpasūtra
Karigai. 1, 2
Kārkaladagommaṭasvāmicharitre, 141 (viii)
Karmaprakriti. 141 (viii)
Karṇāṭākabhāṣābhūṣaṇa. 141 (vii)
Karṇāṭakakalyāṇakāraka. 141 (vii) 287
Karṇāṭakaśabdānuśāsana. 159
Kāsikāvivaraṇapañchikā. 141 (xiv)
Kavirajamārga. 253, 497
Kāvyānuśāsana. 501
Kāvyaprakāśa. 485
Khagendramaṇidarpaṇa. 141 (viii)
Kriyāchūlikā. 141 (viii)
Kṣatrachūḍāmaṇi. 468
Kural. 218, 328, 457
Liṅgānuśāsana. 141 (v)
Lokopakāra. 141 (iii, xiv)
Lokasvarūpa. 141 (viii)
Lokavibhāga. 141 (vi, vii, xiv), 174, 183, 317, 322
Mahāpurāṇa. 468
Mahārāmāyaṇa. 141 (iv, xiv)
Mahāvīracharita. 504
Mahisūradoregala Vaṁśābali. 141 (xvii)
Mangarājanighaṇṭu. 141 (viii)
Mārttaṇḍa. 159
Mullāśāstra. 141 (xiii, xiv)
Munisuvratakāvya. 141 (vii)
Munivaṁśābhyudaya. 141 (vii)
Naladiyar. 197
Nānārtharatnākara. 141 (xvi)
Nānārtharatnamālā. 141 (xvi), 322
Nandīsūtra. 230, 478
Nandiśvarabhakti. 171
Nannul. 1, 2, 187 (xix)
Navaśabdavāchya. 159
Navastotra. 159
Nemināṭham. 187 (v)
Nemināthapurāṇa. 141 (xiv)
Nirayāvalisūtra. 289
Nirvāṇabhakti. 254.
Nyāyakumudachandrodaya. 159
Nyayavakaraṭippaṇa. 476
Padārthasāra. 141 (xviii)
Padmacharita. 141 (iv, xiv)
Pamparāmāyaṇa. 255, 497
Pañchakalyāṇastotra. 141 (viii)
Paumachariya. 140 (xxi)
Paramāgahasāra. 141 (viii)
Parsvapurana. 488
Prabandhachintamani. 485
Prabhañjanacharitre. 141 (viii)
Prabhāvakacharita. 140 (xxi), 321, 323, 485
Prakritprakāśa. 473
Praśnottararatnamātā. 141 (xiv)
Pratiṣṭhākalpa. 159
Prāyaśchitta. 141 (xiv)
Puṇyāsravakathā. 141 (xiv)
Purudevachampu. 141 (vii)
Rāghavapāṇḍavīya. 159, 255
Rājāvalikathe. 159
Ratnakaraṇḍaka (or, Upāsakādhyayana). 141 (viii)
Śabdāgama. 141 (xiv)
Sabdānuśāsana. 482
Śabdānusāsanaprakriyā. 159
Śabdāvatāra. 141 (ix), 159
Sadbodhachandrodaya. 141 (vii)
Salibhadracharita. 502
Samādhiśataka. 159
Samayabhūsaṇa. 159
Samayasāra Nāṭakam. 26
Sāmudrikalakṣaṇa. 141 (viii)
Sanatkumāraṣaṭpadī. 141 (viii)
Śāntināthapurāṇa. 141 (ii)
Sarasvataprakriya. 482
Sarvārthasiddhi. 159
Śāstrasārasamuchchaya. 141 (xviii)
Śatruñjayamāhātmya. 140 (xxi)
Siddhastotra. 141 (viii)
Silappadigāram. 145 (iii)
Ślokavārttikālaṅkāra. 159
Somadevanīti. 141 (xiv)
Śrāddhadinakritya. 135 (xxiii)
Śrāvakāchāra. 141 (vii)
Srīchitrakūta-durga - Mahāvīra - Prāsāda Praśasti. 140 (vii)
Śrīmālamāhātmya. 135 (xv)

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Srīngārārṇavachandrikā. 141 (xvi)
Śrīpādāśīti. 141 (xiv)
Srīpālacharita. 141 (i, viii)
Śrutavatāra. 141 (vii)
Sthalapurāṇa. 280, 445
Sthavirāvalicharita. 230
Sūktisudhārṇava. 141 (iv)
Sukumāracharitra. 141 (xi, xiv)
Śūlamaṇinighaṇṭu. 1, 187 (xviii)
Sumatiśatakam. 159
Śūpaśāstra. 141 (vii)
Sūryaprajñapti (Sūrapannattisūtra) 270
Sūtrakritānga. 439
Svāmikārttikeyānuprekṣā. 488
Svarūpasambodhana. 141 (xiv)
Syādvāda Manjari. 23
Tāṇḍavamalai. 2
Tarkarahasyadīpikā. 140 (ix)
Tattvārthāthigamasūtra. 159, 299
Tattvārthamahāśāstra. 159
Tīrthakalpa. 135 (xv), 140 (v)
Tolkappaya. 2, 436
Trailokyadīpikā. 141 (xx)
Trai[tri]varṇikāchāra. 141 (ix, xiv)
Trelokyadipaka. See Trailokyadīpikā
Trilokasāra. 159, 171.
Triṣaṣṭilakṣaṇamahāpurāṇa. 326
Triṣaṣṭiśalākāpuruṣacharita. 140 (xxi) 408
Trivarṇikāchāra. *See* Traivarṇikāchāra
Ubbāisutta. 265
Udyogasāra. 141 (viii)
Unnataśikharapurāṇa. 135 (xii)
Upamitibhavaprapañchakathā. 471
Upāsakādhyayana. 141 (viii)
Uttamaśikharapurāṇa. 135 (xii)
Uttarādhyayanasūtra. 324, 410
Uttarapurāṇa. 141 (ii, ix, xiv)
Uvāsagadasāo. 265
Vaidyanighaṇṭusāra. 141 (xviii)
Vārdhichandrodaya. 141 (xvi)
Vastūpālacharita. 86
Vidhipakṣagachhhīyapañchapratikramaṇa. 140 (xxi)
Vratasvarūpa. 141 (xi)
Vrittachintāratna. 141 (vii)
Vyavahāraganita. 141 (iv)
Yāpparungalakkārigai. 187 (v), 493
Yatidharmaśrāvakadharman. 320
Yogāmrita. 141 (ii)

B. JAIN WRITERS

Abhayachandra. 141 (viii)
Abhayanandi. 23
Abhinavapampa. 287
Āchaṇṇa. 141 (xiv)
Adiyappa. 141 (xiv)
Akalaṅka. 141 (v, xiv, xv), 159, 322
Amarachandra. 501
Amarasiṁha. 256, 501
Amoghavarṣa. 141 (xiv)
Amritasagara. 1, 493
Amritasakarar. 2
Anantakavi. 141 (viii, xx)
Anantavīryya. 159
Appar. 2
Appavaiyar. 2
Arahaddāsa. 141 (vii)
Āśādhara. 141 (viii) 256
Asvaghosa. 491
Ātmajña. 141 (viii)
Āyatavarma. 141 (viii)
Ayyappārva. 141 (x)
Banarsidasa. 488
Bhadrabāhu. 141 (viii)
Bhavanandin. 187 (vii)
Bhudhardasa. 488
Bommarasa. 141 (viii)
Brindabana. 488
Chāmuṇḍarāya. 141 (iii, xiv)
Chanda. 473
Chaṇdrakīrti. 141 (viii), 482
Chandrama. 141 (viii)
Chandrasāgaravarṇi. 141 (xiii, xiv)
Chāritraratnagaṇi. 140 (vii), 172
Chidānandakavi. 141 (vii)
Chikkanna. 141 (xviii)
Chintāmaṇi. 159
Chitrakavi Soma. 141 (vii)
Chuḍāmani. 159
Dandin. 501

Digitization by Arya Samaj Charitable Foundation, Chennai

Dayapāla. 159
Devabhadra. 476
Devachandra. 141 (xvi), 159
Devanandi. *See* Pūjyapāda
Devarāja. 141 (xiv)
Devavimalagaṇi. 140 (xxi)
Devendra Sūri. 135 (xxiii)
Dhanañjaya. 141 (xvi)
Dhaneśvara Sūri. 140 (xxi)
Doddana. 141 (x)
Gridhrapinchhacharya. 159
Guṇabhadra. 141 (xiv), 259, 320
Guṇachandra. 141 (ii, xiv)
Guṇaratna Sūri. 140 (ix)
Gunasāgara. 187 (v)
Guṇavarma. 141 (viii)
Guṇavīra. 187 (v)
Haribhadra Sūri. 140 (xxi), 442
Harichandra. 468
Harisena. 159, 171
Harṣavardhana. 141 (v)
Hemachandra. 140 (xxi), 172, 259, 291, 363, 408, 482, 473, 504
Indrabhūti. 159
Indranandi. 159
Irugapa. 141 (xvi), 187 (xxi)
Jagaddala Somanātha. 141 (vii)
Jagannāthāchārya. 141 (vii)
Jaichand. 488
Jinachandra. 159
Jinaprabha Sūri. 135, (xvi), 140 (v), 271, 293
Jinasena. 141 (xx), 162, 171, 259.
Jinendrabuddhi. 141 (xiv)
Kālaka Sūri. 323
Kotīśvarakavi. 141 (vi)
Lokāchārya. 159
Māghanandi. 141 (xviii)
Mahendraprabha Sūri. 140 (xxi)
Mallikārjuna. 141 (iv)
Maṇḍala Purudar. 2
Mangarāja. 141 (viii)
Mangarasa. 141 (i, vii, viii)
Mānatuṅga. 485
Meghachandra. 159
Merutuṅga. 259
Munjārya. 141 (xviii)
Nāchirāja. 256
Nāgachandra. 287
Nāgarāja. 141 (xiv)
Nāgavarma. 141 (vii)
Nemanna. 141 (v)
Nemichandra. 141 (viii, ix, xiv, xvi, xx), 159
Nripatuṅga. 253
Padmanandi. 141 (iii, vii)
Panchabāṇa. 141 (ix)
Pavanandi. 1, 2, 187 (xix)
Pāyanavarni. 141 (xvi)
Ponna. 141 (ii)
Prabhāchandra. 140 (xxi), 141 (xi, xiv), 159
Pradyumna Sūri. 323
Pūjyapāda. 141 (ix), 159, 482, 497
RaghunāthaSūri. 141 (xviii)
Rājāditya. 141 (iv)
Rajaśekhara Suri. 373
Rāmasena. 159
Ranna. 247
Ratnākarasiddha. 141 (ix)
Ratnakaravarni. 141 (xiv)
Ratnanandi. 141 (vii), 159
Ravisena. 141 (iv, xiv)
Rohagutta. 410
Śakaṭāyana. 204, 267, 288
Samantabhadra. 141 (viii), 159, 497
Sampūrṇachandra. 159
Śāntarājapaṇḍita. 141 (vii)
Śāntinātha. 141 (xi, xiv)
Siddhāchārya (See also, Śridharāchāryya) 287
Siddharṣ. 471, 476
Siddhasena Sūri. 373
Siddha Sūri. 135 (xiii)
Siṁha Sūri. 141 (vi, vii, xiv), 183
Sital Prasad. 428
Śivakoṭi Sūri. 159
Śivananji Ganda. 141 (iv)
Somadeva. 141 (xiv)
Somanātha. 287
Someśvara. 86
Śridhara. 141 (viii), 159

Digitization by Arya Samaj Charitable Foundation, Chennai

Srīndinandi (?). 141 (vii)
Śrīpāla. 159
Śrīvardhadeva. 159, 501
Srutakīrtti. 159
Śrutamuni. 159
Śrutasāgara. 473, 498
Subhachandra. 461, 473
Sumati. 159
Tiruvallava. 2, 218, 328, 458
Tōlāmolitteva. 187 (xviii)
Trivikrama. 461, 473, 498
Tumbalurāchārya. 159
Ugrāditya. 141 (i, xiv)
Umāsvāti. 159, 299
Vādībhasiṁha. 141 (viii), 159, 568
Vadigharghalabhatta. 141 (xviii)
Vajranandi. 159
Vakragrīva. 159
Vidyānanda. 141 (xiv), 159, 473.
Vīmala Sūri. 140 (xxi)
Vīra Maṇḍala. 1
Vīranandi. 23

C. Localities

Ābu. 32, 82, 86, 135, (viii, xiv, xxii), 138 (i), 140 (ix, xx), 152, 203, 224, 225, 234, 258, 304, 309, 454
Achalgarh. 135 (xxii), 304
Adargunchi. 135 (xxii, xxiii, xxv)
Adbhar. 59, 135 (xi), 139 (xi)
Adhamankōṭṭai. 187 (xlii), 195 (vi)
Ādipur. 94
Adoki. 142 (i)
Adoni. 40
Agali. 41, 195 (xiii)
Aghalaya. 141 (x)
Agra. 138 (iv)
Ahar. 138 (i)
Ahmadpur. 47
Ahmedabad. 135 (xxii, xxviii)
Ahmednagar. 135 (xxviii)
Aihole. 135 (xvi, xxii), 140 (x)
Aivarmalai. 187 (xxxvii)
Aiyambālaiyam. 187 (xxxvii)
Ajabgarh. 143 (vii)
Ajārī. 135 (xiii), 138 (i), 304
Ajmere. 42, 135 (xvii, xxii, xxvi), 143 (i, vii, ix)
Akola. 60
Alagarkovil. 187 (xxxvi)
Alagarmalai. 140 (xi, xii), 195 (xi)
Alavi. 221
Allahabad. 91, 138 (vii, x)
Aluruttimalai. 187 (xlviii)
Alwar State. 143 (vii, viii)
Amarpur. 41, 195 (xii)
Ambaji. 135 (xiii)
Amer. 135 (xvii)
Aminbhavi. 135 (xiii)
Amirpur. 138 (viii)
Amnasatram. 187 (xlviii), 195 (ii)
Amraoti. 61
Amur. 195 (vi)
Amvam. 135 (xii)
Anadra. 304
Anaimalai. 145 (i), 187 (xxxv), 195 (ii, iv, x)
Anamkonda. 109
Anantapur. 41
Andhra. 308
Anga. 265
Angadi. 112, 114, 115, 141 (xiv)
Anjangiri. 137 (viib), 171, 195 (viii)
Anjukottai. 187 (xli), 193 (iii)
Ankanathapur. 141 (x)
Annavasal. 137 (xv, xvi)
Antariksa Parasvanatha. 59, 139 (ix), 153
Antri. 143 (iv)
Arai, Arami. 135 (xviii)
Arang. 53, 135 (xi), 139 (vii, xii, xiii, xiv), 140 (iii)
Arappakkam, Arapakam. 137 (x, xvi)
Arappar. 179
Arbudi. *See also* Abu. 221, 222
Arrah. 28
Arsa. 139 (ii)
Arsikere. 112, 114, 115, 141 (vi, xv)
Arthuna. 135 (xxii), 143 (iv)
Asaikhera. 138 (iv)
Assam. 36, 76
Atru (Kotah State). 138 (iv)

Digitization by Arya Samaj Charitable Foundation, Chennai

Atru Ganeshgunj. 138 (iv)
Aunda. 135 (v)
Avanti. 27, 269
Aybavalli. 141 (x)
Ayiraimalai. 187 (xxxvii)
Ayodhya. 221
Azimganj. 68, 229
Badami. 99, 135 (xvii, xx, xxi, xxvi), 141 (xvii)
Badaneguppe. 171
Badaseri. 94
Badhnor. 143 (ix)
Bagali. 195 (i)
Baghelkhand. 135 (xxvi)
Baghera. 143 (ii)
Bagingaon. 304
Bahawalpur. 47
Bahulara. 139 (xiv), 140 (xxvi)
Bahuriband. 135 (iv, xi), 139 (vii)
Baijnath. 142 (iii, iv)
Bairat. 135 (xvii)
Balalpur. 59
Balda. 135 (xxiv)
Balehonnut. 141 (xiii)
Balguli. 40
Bali. 135 (xv)
Balligrama. 141 (viii)
Bamanvarji. 135 (xxiv)
Bamandarji. 304
Banavasi. 135 (iii)
Bandalike. 112, 114, 115, 141 (viii)
Bandarpekhana hills. 135 (xxviii)
Bankura. 140 (xxvi)
Banswara State. 143 (iv)
Barabar. 259.
Baragaon. 139 (i)
Barkana. 135 (xvi)
Barkur. 137 (xxv)
Barli. 135 (xix), 143 (ii)
Barlu. 135 (xviii, xix)
Barman. 304
Baro. 135 (xxi), 140 (xvii)
Baroda. 38, 143 (iv)
Barsana. 142 (x)
Barsi Takli. 139 (ix)
Barwani. 135 (xxiii)
Basrur. 187 (xxv)
Basti. 140 (xiii)
Bastihalli. 141 (viii, xiii, xiv, xvi, xvii)
Basti-Haskole. 141 (xvii)
Batesar. 138 (v)
Bayana, Byana. 135 (xvii, xxvii, xxviii)
Beda. 135 (xv)
Begur. 141 (xii)
Behar. 76c, 224
Belar. 135 (xv)
Belgami. 141 (viii)
Belgaum. 135 (viii, x, xiii, xxii, xxiii, xxiv, xxv), 175
Belgola. 187 (xxvii). 195 (viii)
Bellary. 40, 195 (xi)
Bellumbatte. 141 (xv)
Bellur, Belur, 141 (viii, xii)
Belvadi. 141 (xx)
Belvola country. 159
Benares. 225, 287A
Bengal. 31, 57, 64, 65, 66, 68, 76A, 192, 259, 475
Bevur. 141 (vi)
Bezwada. 187 (xxx), 195 (iv, v, xv)
Bhadalpur. 51
Bhadrabahu cave. 193
Bhadravati, Bhadrapur. 139 (xv)
Bhadresvara, Bhadresara. 86, 135 (xiii)
Bhagalpur. 31, 259
Bhandak, Bhadravati. 139 (vii, xv, xvi), 140 (iii)
Bhanpur. 135 (xxvii)
Bharatpur. 142 (iii)
Bhatkal, 135 (iii, xvii, xxi, xxiii, xxvii), 140 (xxv)
Bhatkuli. 61
Bhatund. 135 (xv)
Bhavanagara. 141 (vi)
Bhilri. 135 (i)
Bhilsa. 51, 135 (xxi)
Bhimapur. 94
Bhinmal, Bhilmal. 135 (xiv, xv), 365
Bhodesar, 135 (xix, xxiv)

Digitization by Arya Samaj Charitable Foundation, Chennai

Bhogapur. 187 (xlix)
Bhojpur. 135 (ix)
Bhopal. 373
Bhuvanesvara. 88
Bihar and Orissa. 31, 64, 76c, 135 (xxviii)
Bijapur. 135 (xxv), 160, 287
Bijawada. 135 (xxviii)
Bijolia. 135 (xii, xiii), 138 (i)
Bikanir. 31, 32, 68, 229
Bilas. 138 (iv)
Bilaspur. 59
Bilgi. 135 (iii, x, xvii, xix, xx)
Biliur. 171, 195 (viii)
Bisakur. 141 (xii)
Bodeswara. 135 (xxvi)
Bogara. 40
Boiya. 135 (xv)
Bombay. 35, 37, 58, 330
Brahmagiri. 141 (vi)
Buddhani. 137 (ii)
Budha Pushkar. 143 (viii)
Budhikonda, Bodikonda. 137 (xiv)
Buldana. 56
Bundelkhand. 52, 125, 292
Bundi. 32
Burran. 139 (ii)
Calaswadi. 206
Calcutta. 66 76B
Calicut. 137 (xvi)
Cambay. 196C
Canara. 116, 195 (xvi)
Chaitru. 142 (x)
Champa. 265
Champanagara. 31, 139 (ii), 265
Champanir. 135 (xvi, xvii, xix)
Champur. 135 (xxvii)
Champhavat. 301
Chamrajnagara. 141 (ix, xiii, xvii)
Chanda. 55
Chanderi. 51
Chandpur. 142 (ix, x)
Chandragiri. 97, 141 (vi, x), 193, 195 (i), 221
Chandragutti. 316
Chandralekhai Chaturvedimangala. 187 (xlv)
Chandravati. 182
Chandrikapuri. *See also* Sravasti. 221
Channarayapatna. 141 (x)
Chartana. 135 (v)
Chatsu. 135 (xvii)
Chaumuhani. 142 (x)
Chikka-betta. *See* Chandragiri
Chikka-bilagumha. 141 (vii)
Chikka-hansoge. 112, 114, 115, 141 (x, xi)
Chikka-magadi. 141 (viii)
Chikmagalur. 141 (xiii)
Chilamkur. 137 (ix)
Chinnatumbal. 40
Chipiani. 138 (viii)
Chippigiri. 40, 137 (xv, xvi), 187 (xii)
Chitral. 145 (i, ii, iv), 187 (li)
Chitor. 143 (ix), 454
Chitorgarh. 135 (viii, xi, xii, xiv, xxiii), 138 (i, iii, iv), 140 (vii)
Chitrakut. 135 (xi), 172
Chittamur. 137 (x)
Cholasandra. 112, 114, 115
Chota Kailasa. 135 (xviii)
Churra. 139 (ii)
Coimbatore. 85
Conjeeveram. 137 (v)
Coorg. 137 (xxi), 159, 171
Cuddalore. 317, 322
Cuddapah. 137 (x)
Cuttack. 31, 88
Dabar Lena, Tarla Lena. 144 (iii)
Dabhoi, Darbhavati. *See* 86
Dadapur. 195 (xiv)
Dammani. 143 (i)
Danavulapadu. 137 (ix, x, xi, xiii, xiv, xv, xvi, xxi, xxii, xxiii), 140 (ii-vii), 164, 187 (iiA), 195 (xv)
Datani. 304
Daulatabad. 141 (xvii)
Deccan. 144 (ii), 259, 292
Degamve. 135 (xii)
Delhi. 67, 138 (vii, x), 171, 257
Deogaon. 135 (xx, xxviii)

Digitization by Arya Samaj Charitable Foundation, Chennai

Deogarh, 48, 138 (ii), 140 (xx, xxiii, xxv), 142 (v, vi, viii, ix), 143 (x)
Deoli. 139 (ii)
Depalpur. 135 (xxvii)
Deravar. 47
Devki Vansol. 135 (xxii)
Dewas. 49
Dhamnar caves. 140 (vii)
Dhamoni. 139 (vii, ix, xi)
Dhanpur. 59
Dhar, Dhara. 138 (i), 143 (ix)
Dharmapuri. 74, 161, 187 (xlii), 195 (vi)
Dharwar. 135 (xxiii)
Dhauli. 88
Dilmal. 135 (i)
Dilwara, Dilvada. 135 (xiv), 138 (i), 222
Dinajpur. 31
Dindori. 62, 139 (viii)
Dodda-betta. 97, 141 (vi, x), 193
Dodda-Kanagalu. 171
Domagandara. 94
Donneboranare. 141 (xii)
Dorasamudra. 280
Draksarama. 195 (xiv)
Dravida country. 145 (ii)
Dubkund. 51
Dudali. 138 (ii)
Dudhai. 142 (vi, ix, x)
Dungarpur State. 143 (iv)
Durgakonda hill. 137 (xiv, xvi), 140 (xvi)
Dvārasamudra. 150
Ekling. 135 (xii)
Eksambi. 141 (xiii)
Elephanta. 80
Eleyur. 141 (xiv)
Ellichpur. 254
Ellora caves. 81, 110, 135 (xxi), 141 (xvii), 197, 287A, 335
Eran. 139 (xi, xiii, xv, xvi, xvii)
Eruvadi. 195 (xi)
Faizabad. 138 (x)
Fatehpur Sikri. 136 (iii)
Gadag. 135 (xxiii)
Gahrao. 142 (vi)
Gama. 141 (xiv)
Gandhawal. 51
Gangdhar. 143 (iii)
Gangaikondasolapur. 137 (xiv)
Gangavadi. 171
Gatyali. 143 (ii)
Gandhar. 135 (iv)
Garasoppa. 135 (iii, xvii, xxv, xxvi), 141 (xiii), 316
Garhi. 62
Gaya. 31
Ghanerava. 135 (xv)
Ghatiyala. 135 (xiv)
Ghazi. 143 (vii)
Ghori. 135 (xix, xxi)
Ghotan. 135 (xxviii)
Ghusai, Ghosavati. 140 (xxii)
Ginjee. 137 (ix, x, xvi, xviii)
Girinagara, Girnar. 95, 135 (xix, xxvi), 221, 234
Girwar. 304
Godwar. 32
Gokul. 138 (xii), 142 (iii)
Gooty. 41, 195 (xvi)
Gopāchala. *See* Gwalior.
Gopinatha hill. 141 (xi)
Gori. 23, 26, 28, 135 (xxiii)
Govardhana. 143 (ii)
Gudivada. 137 (ii, xvi), 187 (xxxi)
Gujarat, Guzerat. 313, 332, 373, 461
Gunapavara. 195 (xi)
Gurgaon. 142 (ii)
Gurubaktakonda hill. 137 (xiv), 140 (xvi), 195 (xiii)
Gurugalare hill. 141 (x)
Guruvayankeri, Guruvankeri. 116, 137 (ix, xiv, xvi, xix)
Gwalior. 51, 126, 135 (xxvi), 143 (vii), 234, 257
Gyaraspur, Giaraspur. 51, 135 (xxi)
Hadagalli. 40
Hadvalli, Haduvalli. 135 (iii, xxiii), 159
Hagalhalli. 141 (xvii)
Halcangadi. 137 (xii)

Digitization by Arya Samaj Charitable Foundation, Chennai

Hale Belgola. 141 (x), 193
Halebid. 112, 114, 115, 141 (iv, v, viii, xiv, xx), 159
Hallur. 135 (xxviii)
Halol. 135 (xvi)
Halugoda. 195 (i)
Hampi. 40, 111, 137 (x, xiii, xv, xvi, xviii, xix, xxi, xxiv, xxv), 140 (xiv), 141 (xvii), 185 (xv), 245, 322
Hanasoge. 159, 171
Hanchi. 141 (viii)
Hangal. 135 (xvi, xxi, xxvi)
Hanumantogudi. 187 (xli), 195 (iii)
Harpanahalli. 40
Hastikundi. 160 (vii, ix)
Hastinapur. 142 (vii, ix)
Hateangadi. 137 (xix)
Hathigumpha. 88, 113, 157, 168, 176, 194, 283
Hathundi. 135 (xv)
Hatna. 141 (xv, xvi)
Hattugattunad. 171
Hazaribagh. 31, 71
Heggadadevankote. 141 (x), 195 (vii)
Heggere. 141 (xv, xvi)
Hemakuta. 121, 137 (x, xx, xxi, xxiii)
Hindoli. 32
Hiriyangadi. 195 (xvi)
Hissar. 69
Hola Narsipur. 141 (x)
Hosaholalu. 141 (xii)
Hoshangabad. 46
Hoshiarpur. 43
Hospet. 137 (viii)
Hubli. 135 (xxv)
Hulibidu. 137 (xx)
Hulidenhalli. 141 (xi)
Huliyar. 141 (xv)
Hullegal. 141 (xvii)
Humcha. 33, 474
Ichavadi. 141 (xx)
India. 63
India, Southern. *See* Southern India
India, Western. *See* Western India
Indore. 50, 135 (xxii, xxvii)
Indragiri. *See* Doddo-betta
Isagarh. 51
Isapur. 138 (xii)
Izatpuri. 135 (xxii)
Jabalpur. 135 (iv)
Jadoli. 135 (xii)
Jagdusa. 135 (xiii)
Jahugira hill. 139 (ii)
Jaipur. 143 (ix)
Jalor. 135 (xvi), 140 (xii), 166
Jammalamadugu. 137 (ix)
Jananathachola Chaturvedimangala. 187 (xi)
Jananathapur. 187 (xliv), 195 (iii)
Janti Agrahara. 195 (viii)
Jaora. 135 (xxvii)
Jaso. 135 (xxvi)
Jasol. 135 (xviii, xix)
Jaswantapur. 148
Javagal. 141 (viii)
Javal. 135 (xxiv)
Jayankondapur. 137 (i, xiv-xvii)
Jaykal fort. 135 (xvi)
Jesalmere, Jaselmere. 29, 32
Jhadesvarapur. 94
Jhadoli. 135 (xiii)
Jhalrapatan. 135 (xii), 143 (iii)
Jhansadi. 143 (x)
Jhansi. 142 (v, vi, x)
Jharda. 135 (xxvii)
Jharkhand. 139 (ii)
Jharoli. 304
Jhelam. 45
Jinanathapur. 112, 114, 115, 141 (vi, x), 193
Jinendramangala. 187 (xli), 195 (iii)
Jinmata. 135 (xvii)
Jiraval. 135 (xxiv)
Jodhpur. 32, 148, 468
Jodikempanapur. 141 (xiv)
Jothi. 137 (ix)
Juaneer. 81
Jubbalpur. 52
Jumboosur. 313
Junagadh, Junagarh. 135 (xvi, xvii), 162, 168, 224
Kabirpur. 31

Digitization by Arya Samaj Charitable Foundation, Chennai

Kadaba. 187 (xxix)
Kadaikottur. 187 (v)
Kadri. 195 (xvi)
Kadur. 159
Kahaon. 140 (viii)
Kahaum. 295
Kaidala. 141 (xv)
Kailwada. 135 (xvi)
Kalachumbarru. 187 (xxxii)
Kalagara. 143 (i), 304
Kalahasti. 187 (xix)
Kalandri. 135 (xxiv)
Kalasavadi. 141 (ix)
Kalavati. 141 (xii)
Kalbhani. 159
Kalinga. 88, 96, 310, 318
Kalinganagara. 318
Kalinjra. 135 (xiv), 143 (iv)
Kallangere. 141 (viii)
Kallil. 145 (ii)
Kalloli. 135 (xvii)
Kallugumalai. 137 (vi, vii, xiii, xiv, xv), 145 (i), 195 (xiii)
Kalungula. 137 (xiv)
Kalya, Kalleha. 141 (xii)
Kamalmere, Kamalgarh. 138 (i)
Kamalpur. 137 (ix, xiv)
Kambadahalli. 112, 114, 115, 141 (xii)
Kambaduru. 41, 137 (xviii)
Kammarachodu. 195 (xi)
Kampila, Kampilya. 142 (ix), 324
Kanara. 135 (xxiii, xxv), 140 (xviii), 187 (xxiv), 251
Kanchi. 183, 213, 322
Kanchinakovi hill. 141 (viii)
Kondikere. 141 (xv)
Kangra. 138 (ix), 140 (vii), 142 (iii, iv, x)
Kanheri. 141 (xvii)
Kanthkot. 135 (xiii)
Kantika. 482
Kaparda. 135 (xiv)
Karagna. 142 (v)
Karanja. 59
Karanpur. 139 (ix)
Kareda. 135 (xii)
Kari Talai. 139 (ix)
Karinga. 135 (ix)
Karkal. 116, 137 (xi, xii, xiv, xvi, xix), 187 (xxv, xxviii), 195 (xvi)
Karlee. 81
Karṇāṭaka, Karṇāṭa. 33, 308
Karnul. 85
Karungalakkudi. 187 (xxxvi), 195 (vii, xv)
Karuppannasami rock. 187 (xxxviii)
Karwar. 135 (xix)
Kasi. 324
Kathiawad. 224, 313
Kathumbar. 143 (viii)
Katra. 142 (iii)
Kattarighatta. 141 (xii)
Kattebennur. 187 (xiv), 195 (x)
Kausambi. 106, 140 (xix), 142 (vii)
Kavakadu. 195 (xi)
Kaveripatna. 137 (xvi)
Kayadran. 304
Kekind. 135 (xvii, xviii)
Kelasur. 195 (vii)
Kelwa. 143 (vi)
Kenera. 81
Keshorai Patan. 135 (xii)
Kesopur. 212
Ketamanhalli. 141 (xiii)
Kethuli, Ketholi. 135 (xxvii)
Khajuraho, Khajaraha. 135 (xi, xvii, xxvi), 140 (v), 156, 226, 234
Khandagiri. 84, 88, 89, 96, 113, 129, 139 (v, vi), 140 (i), 141 (xix), 310
Khandela. 135 (xvii)
Khed. 135 (xviii, xix)
Kheda. 143 (viii)
Khiching. 94
Khidrapur. 135 (iii)
Khutiani Bihar. 51
Kiggatnad. 171
Kilakkudi. 187 (xxxv), 195 (v)
Kilavalavu. 137 (xix), 187 (xxxvi), 195 (v)
Kiradu. 166
Kiriya Kondakunda. 195 (xi)
Kitas. 45

Digitization by Arya Samaj Charitable Foundation, Chennai

Kogali. 187 (xiv), 195 (i, x)
Kohala. 135 (xx, xxvii)
Kojra. 135 (xxiv), 304
Kolar. 135 (xxiv), 187 (xix)
Kolhapur. 135 (iii, xxi), 360
Kolikkudi. 137 (xix)
Koliyanur. 187 (xi)
Kollegal. 195 (v)
Kommanandu. 187 (xxiii)
Konakondala. 41, 195 (xi, xvi)
Kondakatti. 187 (xiv), 195 (x)
Kondakundeyatirtha. 195 (xi)
Kondakundi. 195 (xi, xvi)
Kongar Puliyangula. 140 (xi), 187 (xxxv, xxxix), 195 (iv, v)
Konnur. 135 (xvii, xxii)
Kopanatirtha. 171
Koppala. 141 (xiii)
Korta. 135 (xvi)
Kosali. 94
Kosam. *See* Kausambi
Kosi, Kosikalan. 142 (x), 212
Kotesvara. 187 (xxv)
Kotipi. 195 (xiii)
Kotra. 135 (xxviii)
Kotragarh. 138 (i)
Kotri, Kothri. 50, 135 (xxvii)
Kot-solankiya. 166
Kottagere. 141 (xvi)
Kottasivarama. 195 (xii)
Kotturu. 40, 187 (li)
Kovilangula. 187 (xl), 195 (x)
Krishnagiri. 137 (xiv)
Kuchchangi. 141 (xiii)
Kudalur. 141 (vi)
Kukdesvara. 135 (xxvii), 140 (xxv)
Kulattur. 195 (viii)
Kumalgarh. 135 (xv, xvi)
Kumaramarttandapur. 187 (xl)
Kumariparvata. *See* Khandagiri
Kumbanur. 187 (xl)
Kumbhakona. 195 (xv)
Kumbhania. 135 (xiii)
Kummadavada. 159
Kunche. 141 (x)
Kundalpur. 135 (iv), 139 (viii)
Kunigal. 141 (xvi)
Kunnekkudi. 195 (iv)
Kuppatur. 141 (viii)
Kuppulanatha. 137 (xvi), 140 (xi), 187 (xxxix), 195 (iv)
Kurandi. 187 (xxxv, xl), 195 (x)
Kuru. 324
Kurugodu. 40, 187 (xiii)
Kuruvadinudi. 187 (xli)
Ku[ruv]aniyakkudi. 179
Kuvalalapur. 187 (xix)
Kuyirkudi. 187 (xxxv), 195 (v)
Lachhmangarh. 143 (viii)
Laharpur. 142 (vii)
Lakkavarapukota. 187 (l), 195 (vii)
Lakkundi. 135 (xiii, xv, xxi, xxiii)
Laksmesvara. *See* Puligere
Laksmidevihalli.. 141 (viii)
Lalrai. 166
Lanji. 139 (x)
Las. 135 (xxiv)
Lepakshi. 137 (xv)
Lohagar. 135 (xvii)
Lucknow. 136 (i, vii), 162, 168
Madakasira. 41, 140 (xxii)
Madanpur. 138 (ii)
Maddagiri. 141 (xv)
Madhubana. 71
Madras. 30, 187 (xxxiv) 195 (vi)
Madura. 1, 2, 137 (xx), 195 (iv, v), 204, 322, 457, 458
Magadha. 209, 227, 265
Magadi Taluq. 141 (iii)
Magaral. 137 (iv)
Mahabana. *See* Gokul
Mahadanpur. 137 (xiv), 187 (xlvii)
Maharatta country. 322, 334
Mahendramangala. 187 (xlii), 195 (vi)
Mahet, Maheth. 138 (x), 140 (x, xvi)
Mahoba. 123, 138 (viii), 142 (vi, viii)
Mailamanagara. 260
Mailapur. 260
Mainpuri. 138. (iv, v)
Makarbai. 142 (viii)
Maksi. 51
Malabar hill. 58
Malaganhalli. 141 (vii)

Digitization by Arya Samaj Charitable Foundation, Chennai

Malaiyadikurichchi. 195 (xi)
Malayur. 33, 187 (v)
Mallani. 32
Malliyapundi. 187 (xxiii), 195 (iv)
Malwa. 49
Manbhum. 31, 57, 64, 139 (ii)
Mandal. 135 (xix)
Mandalgarh. 135 (xii)
Mandla. 62
Mandor. 135 (xiv), 140 (xiv)
Mandu hill. 138 (i)
Mandvi. 35
Mangalore. 137 (xix), 195 (xvi)
Manjgadh. 47
Manjpur. 143 (viii)
Mannarsamudram. *See* Sendalai
Manne. 141 (xiv)
Mannera Masalavada. 195 (xiv)
Manyakheta. 213, 323
Maratha. *See* Southern Maratha
Marganhalli. 141 (vii)
Markuli. 141 (xx)
Maruttuvakkudi. 187 (xliv)
Marwar. 166, 332
Masulipatam. 187 (xxx), 195 (iv)
Mathura, Muttra. 87, 91, 98, 119, 136 (i), 138 (iii, iv, x), 140 (xvii), 142 (iii, v, vi, vii, ix), 149, 162, 163, 168, 209, 212, 287A, 295, 296, 298, 309, 361, 477
Mattavara. 141 (xiii)
Maungyatunga hill. 140 (xxvi)
Mayurbhanja. 94
Medhigiri *See* Muktagiri
Medta. 135 (xvii)
Meguti. 135 (xx, xxii)
Mehkar. 135 (ix), 139 (xv)
Melachcheri. 195 (xi)
Melpadi. 187 (vii), 195 (xvi)
Melur. 195 (v)
Mercara. 171
Mettapoliam. 85
Mettapudur. 137 (xxiii-xxv)
Mettupatti. 137 (xix), 195 (x)
Metur. 187 (xx, xvi)
Mewar. 48
Mewasa. 135 (xiv)
Miani. 135 (vii)
Milalaikurram. 187 (xxxv), 195 (v)
Miri. 135 (ii), 140 (xxvi)
Mirpur. 135 (xiii)
Mirpukhas. 135 (xvii)
Modhera. 373
Molagavalli. 137 (xx)
Mori. 135 (xx, xxvii)
Morkhana. 140 (xxiii)
Mosalevada. 195 (xiv)
Mudakodu. 137 (xiv)
Mudbidri. 116, 137 (x, xi, xvi, xix, xx), 140 (xviii, xx), 187 (xxvii), 474
Mudigondam. 187 (xxi), 195 (v)
Mugur. 141 (ix)
Muktagiri. 59, 254
Malappalli. 187 (xlii)
Mulgund. 177, 190
Mulki. 187 (xxvi)
Mullur. 137 (xxi, xxv), 159, 171, 195 (viii), 275
Mundgaon. 59
Mundsaur. 135 (xii)
Mungaoli. 51
Munghyr. 31
Mungthala. 135 (xiv), 304
Munjpur. 135 (i)
Murdesvara. 135 (iii)
Murshidabad. 31, 68, 334
Murti hill. 142 (ix)
Musinikunda. 195 (xii)
Muttupatti. 187 (xxxv), 195 (v, xv)
Mysore. 33, 112, 113, 114, 141 (xv, xvi), 159, 292, 322, 327, 383, 393.
Nadol, Nadlai. 135 (xv, xvi), 138 (i), 166
Nadsar. 135 (xviii, xix)
Nagai. 118
Nagar. 135 (xviii, xix)
Nagarhastikeri. 135 (xvii, xix, xx, xxv)
Nagarjuni caves. 259
Nagarkoyil. 145 (vii), 187 (li)
Nagda, Nagahrada. 135 (xii), 138 (i)
Nagpur. 135 (iii), 482
Nalgudha. 135 (xvi)
Nallur. 171

Digitization by Arya Samaj Charitable Foundation, Chennai

Nana. 135 (xv)
Nandavara. 195 (xi)
Nandia. 135 (xiii), 143 (ii), 304
Nandibevuru. 195 (xiv)
Nanhwara. 139 (xiv)
Nara. 135 (xxiii)
Narasingamangala. 187 (xxxv)
Narasimharajapur. 141 (xiii)
Narnal. 59
Naroli. 135 (xxviii)
Narsinghpur. 135 (iv)
Narsipur. 141 (ix)
Narwar. 51
Nasik. 141 (xvii)
Nasrat canal. 135 (xxv)
Nathnagara. 265
Naugama. 143 (v, viii)
Nawada. 31
Nidugal. 141 (xv)
Nilagiri. 88
Nitora. 135 (xxiv)
Nittur. 141 (xvi)
Nohara. 140 (xxv)
Nohta. 135 (iv)
Noroli. 135 (xxviii)
Nosal. 135 (xviii)
Nundgal. 135 (xxiii)
Nutanpur. *See* Naugama
Odantapur. 299
Olakkur. 187 (ix)
Or, Ur. 135 (xxiv)
Ora. 304
Oria. 304
orisa. *See* Bihar and Orisa.
Osia. 135 (xiv), 140 (ix, xii)
Osian. 143 (x)
Pachar hill. 139 (i)
Pachor. 49
Paigor. 142 (iii)
Pakbirra. 139 (ii)
Paladi. 135 (xvi, xxiv)
Palaiyur. 179
Palghat. 137 (x, xvi, xviii)
Pali. 135 (xv), 138 (i)
Palitana. 205, 221, 224, 234, 454
Pallavaram. 195 (iv)
Pallimadam. 187 (xl)
Palma. 139 (ii)
Palri. 304
Panala. 135 (xxv)
Panasoge. *See* Hanasoge.
Panchapandavamalai. 187 (iii, vi, ix, xxxvi) 195 (x)
Panchapandavarkuttu. 195 (vii)
Panchapandavarpadukkai. 187 (xxxvi)
Pandavaghat. 94
Pandhara. 135 (xxvii)
Pandharpur. 339
Pāṇḍya country. 2, 379
Pangalanadu. 188
Parasgad. 135 (xix)
Parasnatha. 31, 64, 68, 71, 139 (ii), 202, 224, 234, 334, 475
Parnapalle. 187 (xxii)
Partabgarh. 48, 143 (x)
Paruttikkudinadu. 187 (x)
Pasrur. 75
Patali. *See* Cuddalore
Patalika. 183
Patalipur. 240
Pataliputra. 27, 299, 300, 439
Pataliputtiram. 137 (xxxiii), 259, 292
Patan. 135 (i, xxii), 490
Patancheru. 144 (ii)
Patasivaram. 195 (xii)
Pathari. 135 (iv)
Patna. 64, 77, 299
Patnarayan. 135 (xiv)
Pattadkal. 135 (xvii, xxi, xxiii), 135 (xvii, xxi, xxiii), 140 (xvii)
Pattan. 135 (vii)
Patur. 60, 135 (ix, x)
Paundravardhana. 259
Pavagadh. 135 (xvi, xviii, xix, xxvii)
Pawapuri. 64, 77, 139 (i, iii)
Pechchipalam. 187 (xxxv), 195 (v)
Peddatumbal. 40
Pedgaon. 135 (ii)
Peggur. 171, 195 (viii),
Pennagadanga. 195 (viii)
Pennaivayil. 195 (viii)

Digitization by Arya Samaj Charitable Foundation, Chennai

Penugonde. 187 (xxiA)
Penukonda. 41, 85, 137 (ix), 187 (i)
Perambalur. 137 (ix)
Peravali. 137 (ii)
Perayakkudi. 187 li)
Perggadur. 171
Periapatnam. 137 (xvii)
Perumandur. (187 (ix)
Perumbattiyur. 187 (xxxvii)
Perur. 141 (vii), 159
Petha. 135 (xvii)
Pettavaithalai. 137 (ix)
Phalodi. 135 (xvii), 140 (xiv)
Phulra. 47
Pindwara. 135 (xiii), 304
Pipalawan. 51
Pokaran. 32
Polur. 188, 195 (iii)
Ponnur. 187 (v)
Poona. 81, 135 (xx)
Pratisthana. 157, 271
Proddatur. 137 (ix)
Pugalalaimangalam. 187 (vi)
Pulal. 218
Puligere. 213
Pundal. 94
Pundi. 187 (iii)
Punnata, Punnad. 141 (xiii), 159, 171
Puri. 334
Purwa. 139 (iv)
Raipur. 53, 139 (xi)
Rajgir, Rajagriha. 64, 77, 139 (i, xv, xvi), 140 (vi, vii), 162, 265, 336
Rajkot. 147
Rajnagara. 143 (vi)
Rajor. 135 (xxviii)
Rajputana. 32, 34, 42, 48, 54
Rajshahi. 31
Rakhabdeo. 138 (i)
Rakhiyal. 135 (xxviii)
Ramakka. 195 (vi)
Ramakonda hill. 195 (xiii)
Ramatirtha. 137 (xiv, xv), 140 (xvi), 195 (xi, xii, xiii)
Ramgarh. 135 (xii)
Ramnad. 137 (xx)
Ramnagara. 158, 163
Rampur. 141 (xv)
Ramtek. 239
Rangpur. 31
Ranigumpha. 101
Ranipur. 142 (v)
Ranpur. 135 (xv), 140 (x)
Ratanpur. 135 (xi), 139 (vii)
Ratnagiri. 41, 137 (xv)
Ratnapur. *See* Jodhpur
Rayadrug. 40, 137 (xvii, xviii) 187 (vi), 195 (ix)
Reni. 32
Rikabdeo. 32
Rohera. 304
Roho.. 135 (i)
Rohtak. 140 (xv), 142 (ix)
Rupnagar. 135 (xviii)
Sadadi. 135 (xv)
Sadri Pass. 138 (i)
Sahasrakuta. 135 (xv)
Saheth Maheth. 140 (x, xvi)
Sahpan. 212
Salem. 74
Saligram. 141 (x)
Samadallipur. 141 (v)
Samet Sekhara. *See* Parasnath.
Sampgaom. 135 (xvii)
Sanchor. 135 (xv)
Sanderav. 135 (xvi), 166
Sandhara. 135 (xxvii), 140 (xxv)
Sanehalli. 193.
Sanganer. 135 (xvii)
Sangitapur. 141 (vi), 159
Sankesvara. 135 (i)
Sankigatta. 141 (xii)
Sanpur. 304
Santpur. 304
Sarkarwada. 135 (xxviii)
Sarnatha. 140 (v, viii, ix, xviii), 142 (v)
Sarotra. 135 (i)
Satgaon. 135 (ix)
Satrunjaya hill. 135 (xxii)
Sattamangalam. 187 (xlvi), 195 (viii)
Saugor. 139 (ix)

Digitization by Arya Samaj Charitable Foundation, Chennai

Saurastra. 147, 302
Sejakpur. 135 (vii)
Seudalai. 187 (xlv)
Seudamaram. 195 (xi)
Sengudinadu. 187 (xxxviii)
Seringapatam. 141 (ix), 159
Settippodavu. 187 (xxxv)
Sevadi. 135 (xv), 166
Sewara. 304
Shahabad. 341
Shajapur. 51
Sheopuri. 51
Shiyali. 137 (xvi)
Sholapur. 135 (xxvii)
Sia. 49
Sialkot. 75
Siddapur. 141 (vi)
Sijari. 142 (viii)
Simhapur. 142 (ix)
Singangadde. 141 (xvi)
Singavaram. 187 (viii), 195 (i)
Singbhum. 31, 57
Singhpur. 45
Sirohi. 54, 135 (xiii), 143 (viii, x), 222, 304
Sironi. 135 (v), 142 (x)
Sirpur. 59, 135 (ix, x), 139 (ix), 153
Sirramur. 187 (ix)
Sirukadaippuram. 187 (xxxv), 195 (v)
Sirukadambur. 137 (xix, xxiii)
Sittamur. 187 (ix)
Sittannavasal. 195 (ii, xvi)
Sode. 141 (xiii)
Sogi. 187 (xiv), 195 (x)
Sohagpur. 135 (xxvi, xxviii)
Somnathpur. 112
Sonda. 135 (xxvii)
Sopara. 135 (vi)
Soundatti. 135 (xix, xxiii)
Southern India. 30, 33, 40, 41, 70, 116, 169, 197, 213, 252, 259, 292, 308, 320, 322, 334, 379, 390.
Southern Maratha. 292
Sravana Belgola. 112, 114, 115, 141 (iii, vi, vii, viii, x, xii, xiv, xv, xvi, xx), 159, 164, 171, 187 (xx), 193, 195 (v, vi), 196C, 234, 248, 252, 255, 280, 299, 325
Sravasti. *See also* Chandrikapuri. 138 (iv)
Sridharapur. *See* Kottagere
Srimala. 135 (xv)
Srimangal. 74
Sringeri, Sringapur. 141 (xiii)
Sripur. 171
Srisailam. 187 (xxxiii)
Suai. 137 (xxii)
Sultan's Battery. 137 (xii, xiii, xiv, xvi, xviii)
Sundakkaparai. 195 (viii)
Sundana. 143 (viii)
Sundarsi. 135 (xxviii)
Surasulamanipperunderu. 187 (xviii)
Surpur. 135 (xviii, xix)
Suvarna Panaripur. 138 (iv)
Tadpatri. (ii)
Tagadur. *See* Dharmapuri
Tagara. 140 (i)
Tailangere. 195 (xii)
Talavana-nagara. 141 (ix, xvii), 171, 249.
Talkad. *See* Talavana-nagara.
Talwara. 143 (iv).
Tammadahalli. 41.
Tandapur. 195 (xi).
Tankai. 135 (xix).
Tantoli. 143 (ii).
Taranga hill. 135 (xxiv).
Tarla Lena. *See* Dabar Lena.
Taxila. 140 (xxi).
Talhara. 59.
Tellarn. 187 (vii).
Temampattu. 195 (xvi)
Tenaikalattar. 187 (xxxv).
Tenkarai. 137 (xxii)
Teori. 135 (xiv)
Ter. 135 (ix), 140 (i)
Tewar. 135 (iv)
Thamli. 135 (xvi)
Thana. 135 (vii)
Thoban. 51

Digitization by Arya Samaj Charitable Foundation, Chennai

Tindivanam. 137 (ix)
Tingalur. 187 (xx)
Tinnevelley. 70, 190 (iv)
Tirakkol. 137 (xxi, xxiv), 195 (xi)
Tiruchchanathumalai. 145 (i, ii), 187 (li)
Tiruchchuliyal Pallimadai. 187 (xl)
Tirikkattamhalli. *See* Kurandi
Tirukkalukkunram. 195 (iv)
Tirumalai. 137 (xvi, xx, xxii, xxv), 145 (ii), 187 (v), 188, 195 (iii, xi)
Tirumappa hill. 141 (vi)
Tirumukudlu. 141 (xviii)
Tirunagesvaram Anakkudi. 187 (xliii), 188, 195 (vii)
Tirunarayanpur. 322
Tirunarungondai. 187 (x)
Tirunarungoni. 145 (ii)
Tirunathakunru hill. 137 (ix)
Tirupaddikunram. 137 (xiv—xvi, xxv), 187 (xvii)
Tiruparankunram. 195 (iv)
Tiruppallathurai. 137 (ix)
Tiruppanmallai. *See* Panchapandavamalai
Tiruppanuttikunnam. 121
Tirupparangunram hill. 140 (xi, xii)
Tirutturaippundi. 187 (xlvi), 195 (viii)
Tiruvalanjuli. 137 (xxiii), 187 (xliii)
Tiruvarur. 195 (xv)
Tiruvayirai. 187 (xxxvii)
Tiruvorriyur. 187 (xviii)
Tondur. 195 (xi)
Tonk. 138 (viii)
Travancore. 145 (ii)
Trichinopoly. 137 (ix)
Tringalvadi. 135 (xxii)
Tripati. 406
Tuludesa. 187 (xxvii)
Tulunad. 322
Udaipur. Udaypur. 135 (xiii), 138 (i)
Udayagiri. 88, 89, 101, 139 (vi), 162, 168, 176, 295, 309
Uden Rally. 85
Udrat. 135 (xxiv)
Ujjayanta. *See* Girnar
Ukesh. *See* Osian
Ukha. 135 (xxvii)
Ukkal. 187 (iv)
Umarkot. 135 (xxvi)
Umlearavani. 175
Ummanamalai. 195 (v)
Un. 135 (xxvi), 140 (xxiv)
Undavilli. 195 (iv)
Unstra. 135 (xviii, xix)
Urnur. 159
Uthaman. 135 (xxiv)
Uttamapalayam. 137 (xix), 187 (xxxviii)
Vadapalangya. 195 (v)
Vagir. 135 (xxiv)
Vagvara, Vagoda country. 143 (v)
Vaidyanathapur. 141 (vii)
Vaigavur. 188, 195 (iii)
Vaikheda. 135 (xxvii)
Vaisali. 139 (iii), 140 (iii), 170, 259, 265, 299, 315, 439
Valikondapur. 137 (ix), 140 (iii)
Vallimalai. 137 (xi, xiv-xvi), 187 (vii), 195 (vi)
Vamsapur. 187 (xxvii)
Vanadiya, Vanadia. 135 (xxvii)
Vanbunadu. 195 (iv)
Varakodu. 141 (xvii)
Vardhamanpur. 322
Varman. 135 (xxiv)
Varuna. 141 (xiii)
Vasa. 135 (xiii), 304
Vasantagadh. 135 (xiii), 304
Vasantapur. 304
Vedal, Vidal. 140 (xi), 187 (vii), 188, 195 (iv, xi)
Velapur. 135 (xxviii)
Vellanur. 137 (xv, xvi)
Vellur. 137 (viii)
Venbaikudinadu. 187 (xxxv, xxxviii)
Venbunadu. 187 (xxxv)
Venganram. 137 (xxi)
Venoor, Venur. 116, 137 (xiv, xvi, xix), 187 (xxvii)
Venupur. 187 (xxvii)

Digitization by Arya Samaj Charitable Foundation, Chennai

Veraval. 135 (vii)
Videha. 265
Vijayapur. 141 (ix), 287
Vijayamangalam. 85, 137 (iii, xi, xiii-xvi, xx), 187 (xx)
Vijayanagar. 137 (xiv, xv), 140 (v, xii), 187 (xv, xvii), 195 (iii, xiii)
Vijayavatika. *See* Bezwada
Vilappakkam. 187 (iii)
Villivakkam. 195 (vi)
Villupur. 187 (xi)
Vindhyagiri. *See* Dodda-betta
Virappati. 137 (xxv)
Virasikhamani. 195 (iii)
Virawati. 135 (xix-xxi, xxiii, xxiv, xxvi)
Vizagapatam. 195 (viii, xi)
Wakkund. 135 (xvii, xxiii)
Wardha. 44
Western India. 309
Wynad. 137 (xii, xiv, xvi, xviii), 385
Yanamalai. 137 (xiv-xvi)
Yedahalli. *See* Narasimharajapur
Yelandur. 141 (xiv), 305

D. AUTHORS : WORKS & PAPERS

Abdul Karim. *Students' History of India.* .. 223
Abott, H. B. *Census of India* : Rajputana. .. 34
Adams, A. *Western Rajputana States.* .. 222
Aiyangar, S. K. *Ancient India.* .. 248
„ *Origin and early History of the Pallavas of Kanchi.* .. 317
„ *Social Legislation under Hindu Governments.* .. 406
„ *Some Contributions of South India to Indian Culture.* 322
„ *Self-immolation which is not sati.* .. 356
Aiyar, V. N. *Descriptive list of exhibits in the Archæological Section,* Nagpur Museum. .. 105
Allan, J. *Catalogue of the coins of the Gupta dynasties and of Sasanka.* .. 170
Allen, S. C. *Census of India* : Assam. .. 36
Alphabetical list of Jain manuscripts. .. 13
Ancient religions. .. 346
Anderson, L. H. *Spirit of the Buddhists and the Jains regarding animal life.* .. 344
Anthropometric data from Bombay. 360
Archæological Survey Reports :
Bengal Circle. 139 (i–xvii : i-iv–Bengal Circle. v-xv–Eastern Circle xvi-xvii–Central Circle)
India. 140 (i–xxvi)
Jammu and Kashmir State. 146 (i, ii)
Madras. 137 (i–xxv)
Mysore. 141 (i–xx)
Nizam's Dominions. 144 (i–iii)

Digitization by Arya Samaj Charitable Foundation, Chennai

North-Western Provinces and Oudh. 138 (i—xii)
Northern Circle, Hindu and Buddhist Monuments. 142. (i—x)
Western India. 135 (i—xxviii)
Bagchi, P. C. *Animistic elements of Jainism.* .. 429
„ *Primitive elements of Jainism.* .. 434
Bahawalpur State. .. 47
Baijnath. *Hinduism: ancient and modern.* .. 353
Baines, A. *Ethnography.* .. 389
Banerji, A. R. [*Speech delivered at*] *the Thirteenth annual meeting, Mythic Society.* .. 327
Banerji, R. D. *Discovery of seven new dated records of the Scythian period.* .. 158
„ *Inscription in the Udayagiri and Khandagiri caves.* .. 176
„ *New Brahmi inscription of the Scythian period.* .. 163
„ *Note on the Hathigumpha inscription of Kharavela.* 181
„ *Palas of Bengal.* .. 269
„ *Scythian period of the Indian history.* .. 242
Barnett, L. D. *Catalogue of Kannada, Badaga and Kurg books.* .. 18
„ *Catalogue of Telugu books.* .. 23
„ *Hulgur inscription of the reigns of Jayasimha II and the Yadava Kanhara.* .. 189
„ *Supplementary catalogue of Sanskrit, Pali and Prakrit books.* .. 12
„ *Two inscriptions from Balgaum.* .. 175
„ *Two Jain inscriptions of Mulgund and Laksmeshwar.* .. 190
„ and G. U. Pope. *Catalogue of Tamil books.* .. 16
Barodia, U. D. *History and literature of Jainism.* 243, 470
Barua, B. M. *Ājivakas.* 422, 423
„ *History of pre-Buddhistic Indian philosophy.* .. 433
Basak, R. G., and D. C. Bhattacharyya. *Catalogue of the archæological relics, Varendra Research Society.* .. 117
Bastian, A. *Kosmogonien und theogonien indischer religion philosophien besonders der Jaina.* .. 342
Basu, R. C. *Jainism and its founder.* .. 215
Baudh Mat Jain Marg Grantha. .. 333
Begbie, L. F. *Chanda District.* .. 55
Bell, W. *Oxford India Reader.* .. 251
Belvalkar, S. K. *Account of the different existing systems of Sanskrit grammar.* .. 482
Bendall, C. *Catalogue of Sanskrit, Pali and Prakrit books.* .. 6
Bettany, G. T. *World's inhabitants.* .. 217
Beveridge, H. *A Comprehensive history of India.* .. 203
Bhandarkar, D. R. *Ajivikas.* .. 387
„ *Chûhamanas of Marwar.* .. 166

Digitization by Arya Samaj Charitable Foundation, Chennai

Bhandarkar, D. R. *Chitorgadhprasasti.* .. 172
„ *Ghatiyala inscriptions of Kakkuka.* .. 154
„ *Jain iconography.* .. 382
„ *Lectures on the ancient history of India.* .. 289
Bhandarkar, R. G. *Peep into the early history of India.* .. 295
„ *Vaisnavism, Saivism and minor religious systems.* .. 391
Bhattacharyya, B. N. *Brief survey of Sāhitya-Shāstra.* .. 501
Bhattacharyya, D. C. *See* Basak, R. G., and D. C. Bhattacharyya.
Bhide, H. B. *Is Kalkiraja an historical personage?* .. 291
Bloch, T. *Modern name of Nalanda.* .. 90
Bloch. *Supplementary catalogue, Archæological Section, Indian Museum.* .. 93
Bloomfield, M. *Dohada or craving of pregnant women.* .. 420
„ *Life and stories of the Jain savior Pārsvanatha.* .. 290
„ *Recurring phychic motifs in Hindu fiction.* .. 408
„ *Sālibhadra Charita.* .. 502
Blumhardt, J. M. *Catalogue of Marathi, Gujarati, etc., manuscripts.* .. 10
Blumhardt, J. F. *Supplementary catalogue of Hindi books.* .. 24
„ *Supplementary catalogue of Hindustani books.* .. 17
Bodas, M. R. *Brief survey of the Upanishads.* 364
Bombay and Western India. .. 330
Book of Knowledge. .. 78
Brown, C. *Akola District.* .. 60
Brown, P. *Indian painting.* .. 113
Brown, R. *People of the world.* .. 214
Bühler, J. G., and J. Burgess. *On the Indian Sect of the Jainas.* .. 350
Burgess, J. *Ancient monuments, temples and sculptures.* .. 87
„ *See* Bühler, J. C., and J Burgess.
„ and H. Cousens. *Antiquities of the town of Dabhoi.* 86
Burnell, A. C. *See* Yule, H., and A. C. Burnell.
Bushell, S. W. *See* Watters, Thomas.
Cambridge history of India. .. 309
Cathay and the way thither. .. 260
Chakravarti, M. M. *Remains in Dhauli, Udaigiri and Khandagiri.* .. 88
Chanda, R. P. *Date of Kharavela.* .. 294
„ *Four ancient Yaksa statues.* .. 122
„ *Medieval sculpture in eastern India.* .. 119
Chariar, T. D. *Numismatics with special relation to South India.* 169
Charpentier, J. *Date of Mahavira.* .. 262
„ *Lesya theory of the jains and Ājīvikas.* .. 375
Chirol, V. *India, old and new.* .. 431
Chitty, S. C. *Catalogue of books in Tamil language.* .. 1
Coomaraswamy, A. K. *Catalogue of Indian collections.* .. 132
„ *Jaina sculpture.* .. 125

Digitization by Arya Samaj Charitable Foundation, Chennai

Coomaraswamy, A. K. *Notes on Jaina art.* .. 102, 134
Coomaraswamy, Hon. P. *Gleanings from ancient Tamil Literature.* .. 8
Commissariat, M. S. *Brief history of the Gujarat Sultanat.* .. 307
Congrene, H. *Druidical and other antiquities.* .. 85
Convention of religions in India. .. 366
Corbett, G. L., and R. V. Russell. *Hoshangabad District* .. 46
Cordier, H. *See* Cathay and the way thither.
Cornish, W. P. *Report on the Census, Madras Presidency.* .. 30
Cousens, H. *See* Burgess, J., and H. Cousents.
Crooke, W. *Introduction of the popular religion and folk-lore of N. India.* .. 345
„ *Things Indian.* .. 234
Cust, R. N. *Linguistic and oriental essays,* 1846-76. .. 460
„ *Linguistic and oriental essays,* 1847-87. .. 463
Dalal, C. D. *Catalogue of manuscripts in the Jain bhandars, Jasalmere.* .. 29
Dames, M. L. *Book of Duarte Barbosa.* .. 281
Das Gupta, S. N. *History of Indian philosophy.* .. 441
Dass, B. *Lecture on Jainism.* .. 349
Davids, T. W. R. *Buddhist India.* .. 226
„ *See* Watters, Thomas.
Davids, Mrs. T. W. R. *Psalms of the early Buddhists.* .. 372
Deb, H. K. *Svastika and Omkara.* .. 435
„ *Vikramaditya and his era.* .. 311
Delhi District. .. 67
Deshmukh, M. G. *Habits of a Jain ascetic.* .. 340
Deussen, P. *Erinnerungen an Indian.* .. 352
Dey, N. L. *Ancient Anga or the District of Bhagalpur.* .. 265
„ *Geographical dictionary of ancient and mediæval India.* 221
Diaries of Sir William Erskine. .. 313
Dikshit, K. N. *Six sculptures from Mahoba.* .. 123
Dube, R. P. *See* Luard, C. E., and R. P. Dube
Duncker, M. *History of antiquity.* .. 209B
Dutt, R. C. *Early Hindu civilisation.* .. 232
„ *Later Hindu civilisation.* .. 233
Dutt, S. C. *India, past and present.* .. 210
Dwyar. *See* Sykes, D. H., and Dwyar. ....
Edgerton, F. *See* Montgomery, J. A. ....
Edkins, J. *Chinese Buddhism.* .. 336
Edwards, S. M. *Census of India* : Bombay. 35
„ *Rise of Bombay.* .. 37
Eliot, C. *Hinduism and Buddhism.* 432
Enthoven, R. E. *Folk-lore of Guzerat.* .. 381, 407
Epigraphy Reports : Madras. 195 (i—xvi)
Erskine, K. D. *Mewar Residency* .. 48

Digitization by Arya Samaj Charitable Foundation, Chennai

Erskine, K. D. *Western Rajputana States.* .. 54
Erskine, W. *Cave temple of Elephanta.* .. 80
„ *Diaries.* .. 313
„ *Observations on the remarks of the Buddhists in India.* 196A
Farquhar, J. N. *Religious literature of India.* .. 424
Fitzgerald, S. V., and A. E. Nelson. *Amraoti District.* .. 61
Fleet, J. F. *Hathigumpha inscription.* .. 165
„ *New Ganga record and the date of Saka 380.* .. 174
„ *Salivahana and the Saka era.* .. 271
„ *Some records of the Rashtrakuta kings of Malkhed.* .. 177
Forbs, J. *Oriental memoirs.* .. 196C
Forlong, J. G. R. *Faiths of man.* .. 357
„ *Short Studies in the science of comparative religions.* 453
„ *Synchronological chart of the religions of the world.* 454
Forrest, G. W. *Cities of India.* .. 225
Francis, W. *Anantapur.* .. 41
„ *Bellary.* .. 40
Gait, E. *Annual presidential address,* Bihar and Orissa Research Society. .. 300
„ *Census of India* : India. .. 63
Gandhi, L. B. *See* Dalal, C. D.
Ganguly, M. M. *Orissa and her remains.* .. 96
„ *Hand book to sculptures in the Bangiya Sahitya Parishad.* 127
Garr, B. L. *Samayika.* .. 413
Garrett, A. *Caves of Udayagiri and Khandagiri.* .. 89
Gazetteer of Bombay city and island. .. 58
Ghosh, K. C. *See* Nahar, P. C., and K. C. Ghosh.
Ghosh, R. N. *India's literary wealth.* 469, 474
Gopinatha Rao, T. A. *Bhūṣaṇalakshaṇam.* .. 416
„ *Elements of Hindu iconography.* .. 103
„ *History of Sri-Vaisnavas.* .. 445
„ *Note on the "origin and decline of Buddhism and Jainism in South India".* .. 390
Gough, A. E. *Papers relating to the collection and preservation of the records of ancient Sanskrit literature.* .. 459
Gribble, J. D. B. *Tamil poetry.* .. 458
Grierson, G. A. *Languages of India.* .. 464
„ *Munda and Dravidian languages.* .. 467
„ *Paisachi in the Prakrita Kalpataru.* .. 492
„ *Paisachi and Chulikapaisachika.* .. 503
„ *Specimens of the Marathi language.* .. 466
Growse, F. S. *Mathura.* .. 212
Guerinot, A. *Essai de Bibliographie Jaina.* .. 11
„ *Jainisme.* .. 398, 403
„ *Notes de Bibliographie Jaina.* .. 15
„ *Quelques collections de livres Jainas.* .. 19, 21

Digitization by Arya Samaj Charitable Foundation, Chennai

Guerinot, A. *Religion Jaina.* .. 367, 376
„ *Repertoire d'epigraphie Jaina.* .. 155
„ *Une maitre Jaina du temps present.* .. 246
Guide illustré du Musée Guimet de Lyon. .. 25
Gune, P. D. *Pradyota, Udayana and Śreṅika.* .. 494
Gupta, S. D. *Collection of Sanskrit, Prakrit and Hindi works.* .. 28
Gupte, B. A. *Position of women among Hindus, Moslems, Buddhists and Jains.* .. 371
Gupte, Y. R. *Two Talesvara copperplate.* .. 178
Gwalior Fort album. .. 126
Haig, T. W. *Some inscriptions in Behar.* .. 153
Havell, E. B. *Indian architecture.* .. 100
Helmolt, H. F. *World's history.* .. 227
Hicks, W. W. *Sanctuary of Mahavira.* .. 384
Hissarpur District. .. 69
Hoernle, A. F. R. *Sketch of the history of Prakrit philosophy.* .. 461
Hooker, J. D. *Himalayan Journals.* .. 202
Hoshiarpur District. .. 43
Hultzsch, E. *Digambaras von Mysore.* .. 393
Hunter, W. W. *Indian empire.* .. 216
„ *Statistical account of Bengal.* .. 31
Hutchinson, J. *On Leprosy and Fish-eating.* .. 358
Hutchinson, W. *History of the nations.* .. 328
Hüttemann, W. *Miniaturen zum Jinacharitra.* .. 392
Indian Buddhism. .. 334
Indian education. .. 506
Iyengar, M. R. *Mandalapurusha and his age.* .. 320
J., K. P. *Vijñapti-Triveṇi.* .. 484
Jacobi, H. *Arthamāteva.* .. 471
„ *Einteilung des Tage's Zeitmassung un alten Indien.* .. 303
„ *Hindu tales.* .. 472
„ *Der Jainismus.* .. 452
„ *Some aspects of Jainism.* .. 396
Jagadisa Ayyar, P. V. *South Indian shrines.* .. 121
Jain, Banarsidass. *Ardha-Magadhi reader.* .. 505
Jain, C. L. *Jain Pratimā Yantra Lekha Sangraha.* .. 192
Jain, C. R. *Key of Knowledge.* .. 415
„ *Logic for boys and girls.* .. 425
„ *Nyāya.* .. 399
„ *Peep behind the veil of karmas.* .. 426
„ *Practical path.* .. 409
„ *Sacred philosophy.* .. 451
„ *Selections from Atma-Dharma.* .. 428
„ *What is Jainism.* .. 414
Jain, J. D. *Husn-i-Avval.* .. 450
Jain ahimsa, .. 404

Digitization by Arya Samaj Charitable Foundation, Chennai

Jain manuscript bhandars at Patan. .. 490
Jainas. .. 331
Jaini, J. L. *Jain gem dictionary.* .. 73
„ *Out-lines of Jainism.* .. 405
Jaini. M. C. *Life of Mahavira.* 241
Jains and Swadeshi. .. 437
James, J. F. W. Patna. .. 77
Jastrow, M. *Study of religion.* .. 348
Jayaswal, K. P. *Hathigumpha inscription of Kharavela.* .. 180
Jayaswal, K. P. *Hathigumpha inscription revised from the rock.* 185
„ *Historical position of Kalki.* .. 278
„ *Note on the Hathigumpha inscription.* .. 184
„ *Saisunaka and Mayura Chronology.* .. 268
„ *Statue of Ajatasatru Kunika.* .. 120
Jhaveri, H. L. *First principles of Jain philosophy.* .. 377
Jhelam District. .. 45
Johnson, H. M. *Story of the thief Rauhineya.* .. 504
Jouveau-Dubreil, G. *Ancient history of the Deccan.* .. 421
„ *Archaologic du sud de l'Inde.* .. 101
„ *Pallava painting.* .. 128
Kamanujasvami, N. *Who is a Hindu?* .. 418
Kannoomal. *Study of Jainism.* .. 455
Karna, R. *Bijapur inscription of Dhavala of Hastikundi.* .. 160
Kaviraj, G. *Doctrine of Pratibhā in Indian philosophy.* .. 449
Kavyatirtha, K. V. *Catalogue of printed books and manuscripts in Sanskrit.* .. 9
Keane, A. H. *See* Reclus, Elisée.
Keay, F. E. *Hindi literature.* .. 488
Keilhorn, F. *Two verses from Indian inscriptions.* .. 152
Keith, A. B. *Indian logic and atomism.* .. 430A
„ *Karmamimamsa.* .. 430
Keith, A. B. M. *Reinach's theory of sacrifice.* .. 402
Keith, J. B. *Indian problem in relation to Indian art and architecture.* .. 98
Kennedy, J. *Child Krishna, Christianity and Gujaras.* .. 361
Kingsbury, F., and G. E. Philips. *Hymns of the Tamil Saivite saints.* 496
Kitts, E. J. *Caste and custom.* .. 339
Konow. S. *Some problems raised by the Kharavela inscription.* .. 194
Kramrisch, St. *Expressiveness of Indian art.* .. 129
Kuppaswami Sastri, T. S. *Age of the Tamil Jivakachintamani.* .. 468
Laddu, T. K. *Address at the tenth anniversary, Syadvada Jain Mahavidyalaya.* .. 394
Lal, H. *Muktagiri.* .. 254

Digitization by Arya Samaj Charitable Foundation, Chennai

Lal, H. *Visit to Ramtek.* .. 239
Lal, H. *See* Russell, R. V., and H. Lal.
Lall, P. *Tour in the Almora District.* .. 301
Languages of Southern India. .. 465
La Vallée Poussin, L. de. *Une stance Jain et Bouddhique.* .. 380
Law, B. C. *Historical gleanings.* .. 438
Law, B. C. *Influence of the five heretical teachers of Jainism and Buddhism.* .. 417
Law, B. C. *Ksatriya clans in Buddhist India.* .. 439
Law, N. N. *Law of contract in Chandragupta's time.* .. 250
Lehmann, E. *Buddha.* .. 237
Lele, K. K. *See* Leward, C. E., and K. K. Lele.
Leumann, E. *Rosaries mentioned in Indian literature.* .. 343
Leward, C. E. *Western States: Malwa.* .. 49
Leward, C. E., and K. K. Lele. *Paramaras of Dhar and Malwa.* .. 362
List of Brahmi inscriptions from the earliest times. .. 162
Lister, E. *Hazaribagh.* .. 71
Lloyd, G. T. *Census of India: Assam.* .. 76
Longhurst, A. H. *Hampi ruins.* .. 111
Loventhal, E. *Coins of Tinnevalley.* .. 150
Luard, C. E. *Bibliography of literature dealing with Central India Agency.* .. 14
Luard, C. E., and D. N. Sheopuri. *Gwalior State.* .. 51
Luard, C. E., and R. P. Dube. *Indore State.* .. 50
Luders, H. *List of Brahmi inscriptions.* .. 168
„ *Some Brahmi inscriptions in the Lucknow Provincial Museum.* .. 167
Macdonald, K. S. *Baroda Census report.* .. 38
Macdonell, A. A. *History of Sanskrit literature.* .. 477
Macmurdo, J. *Account of the Province of Cutch.* .. 196
Majumdar, P. C. *Musnud of Murshidabad.* .. 229
Majumdar, R. C. *Corporate life in ancient India.* .. 317A
" *Kushan chronology.* .. 298
Mann, John. *See* Weber, A.
Marshall, J. *Monuments of the Dekhan.* .. 110
Massie, J. W. *Continental India.* .. 201
Masson Oursel, P. *Histoire de la philosophie Indienne.* .. 446
Mazumdar, A. K. *Hindu history.* .. 297
Meebold, A. *Indian.* .. 238
Menant, D. *Pelerinage aux temples Jainas du Girnar.* .. 95
Meyer, J. J. *See* Jacobi, H.
Miles, W. *Jains of Guzerat and Marwar.* .. 332
Milloué, L. de. *Catalogue du Musée Guimet.* .. 4
„ *Petit guide illustré au Musée Guimet.* .. 7
Mironov, N. D. *Notes Jaines.* 476
Mitra, R. L. *Antiquities of Orissa.* .. 84

Digitization by Arya Samaj Charitable Foundation, Chennai

„ *Indo-Aryans.* .. 211
Monier- Williams, M. *Modern India and the Indians.* .. 207
Montgomery, J. A. *Religions of the past and present.* .. 412
Monumental inscriptions in all parts of the world. .. 149
Moor, E. *Hindu Pantheon.* .. 329
Moses, S. T. *Fish and religion in South India.* .. 443
Muller, E. *See* Subbah, A. V., and E. Muller.
Munshi, R. N. *Inquiry as to how a bell in the Portuguese Church at Borivle came to be transferred to a Hindu temple at Nasik.* .. 257
Murdoch, J. *Classified catalogue of Tamil printed books.* .. 2
Museum Reports :
Lucknow Provincial Museum. 136 (i—vii)
Sardar Museum and Sumer Public Library. 148
Watson Museum. 147
Rajputana Museum. 143 (i—x)
Nahar, P. C. *Jain classical Sanskrit literature.* .. 499
„ *Jain inscriptions, etc.* .. 186
Nahar, P. C., and K. C. Ghosh. *Epitome of Jainism.* .. 411
Nair, C. G. *Wynad.* .. 385
Narasimhachar, R. *Chalukya genealogy.* .. 247
Narasimhachar, R. *Inscriptions at Sravana Belgola.* .. 193
„ *Karnataka country and language.* .. 493
„ *Kesava temple at Belur.* .. 114
„ *Kesava templt at Somanathapur.* .. 112
„ *Lakshmidevi temple at Doddagaddavalli.* .. 115
„ *Sravana Belgola.* .. 325
„ *Western Gangas of Talkad.* .. 326
Narayana. *Etymological research in Kanarese and Marathi.* .. 500
Nariman, G. K. *Literary history of Sanskrit Buddhism.* .. 491
Nariman, G. K. *References to Buddhist authors in Jain literature.* 480
Nelson, A. E. *Bilaspur District.* .. 59
„ *Buldana District.* .. 56
„ *Jubbalpore District.* .. 52
„ *Raipur District.* .. 53
„ *See* Fitzgerald, S. V., and A. E. Nelson.
Nelson, J. H. *Madura country.* .. 202
Nesfield, J. C. *Caste system of the N. W. Provinces and Oudh.* 338
Newbold, T. J. *Statues of the Jains.* .. 83
Odeypoor, Mount Aboo, Bheels and Jains. .. 82
Ojha, K. L. *Modhs of Malwa.* .. 373
Oka, K. G. *See* Pathak, K. B., and K. G. Oka.
Oldham, C. F. *Sun and the serpent.* .. 354
O'Malley, L. S. S. *Census of India* : Bengal. .. 65
„ *Census of India* : Bengal, Bihar and Orissa, and Sikkim. .. 64

Digitization by Arya Samaj Charitable Foundation, Chennai

„ *Census of India*: City of Calcutta. .. 66
„ *Murshidabad.* .. 68
„ *Singhbhum, Saraikela and Kharswan.* .. 57
Oman, J. C. *Mystics, ascetics and saints of India.* .. 351
Oppert, G. *Index to 62 manuscript volumes.* .. 3
„ *Original inhabitants of Bharatvarsa or India.* .. 218
Pargiter, F. E. *Ancient Indian historical tradition.* .. 314
„ *Telling of time in ancient India.* .. 270
Pate, H. R. *Tinnevally.* .. 70
Pathak, K. B. *Age of the Sanskrit poet Kaviraja.* .. 255
„ *Ajivikas.* .. 388
„ *Gupta era and Mihirakula.* .. 282
„ *Jain Sakatayana.* .. 264
„ *Nripatunga and the authorship of the Kavirajamarga.* 253
„ *Nyasakāra and the Jain Sakatayana.* .. 267
„ *Pimpari plates of Dharavarsa-Dharmaraja, Saka Samvat* 697. .. 162
„ *Sakatayana and the authorship of Amoghavritti.* .. 288
„ and K. G. Oka. *Amarasimha and his commentator Kshirasvamin.* .. 256
Pati, J. *Different royal genealogies of ancient India.* .. 302
Peris, M. M. *Jain antiquities in Southern India.* .. 116
Pertold, O. *Idea of God in Jainism and Buddhism.* .. 448
Peteron, P. *Catalogue of Sanskrit manuscripts.* .. 5
Philips, G. E. *See* Kingsbury, F., and G. E. Philips.
Pope, G. U. *See* Barnett, L. D., and G. U. Pope.
Postans, Mrs. *Cutch.* .. 198
Puttaiya, B. *Maharaja Chikkadevaraja Wodeyar of Mysore.* .. 305
Quackenbos, G. P. *Sanskrit poems of Mayura.* .. 485
Radhakrishnan, S. *Indian philosophy.* .. 456
Rajputana Gazetteer. .. 32
Ramachandra Mudaliar, D. B. *Indian music.* .. 131
Ramadas, G. *Samapa.* .. 318
Ramanujaswami, P. V. *Hemachandra and Paisachi Prakrita.* .. 498
Ramaswamy Ayyangar, M. S., and B. Seshagiri. *Studies in South Indian Jainism.* .. 308
Rangachari, K. *See* Thurston, E., and K. Rangachari.
Rangachari, V. *History of the Naik Kingdom of Madura.* .. 263
Rangacharya, V. *Topographical list of inscriptions of the Madras Presidency.* .. 187
Ranganathaswami, S. P. V. *Literary wealth of India.* .. 473
„ *Paisachi Prakrita.* .. 486
Rao, R. R. *Origin and development of Siva-worship.* .. 447
Rao, T. R. *Salivāhana.* .. 293
Rapson, E. J. *Ancient India.* .. 274
„ *Catalogue of the coins of the Andhra dynasty, the*

Digitization by Arya Samaj Charitable Foundation, Chennai

Western Ksatrapas, etc. .. 157
„ *See* Cambridge history of India.
Ratnachandraji. *Illustrated Ardha-Magadhi dictionary* .. 79
Ratzel, F. *History of Mankind.* .. 220
Rau, C. H. *Place-names of Mysore.* .. 273
Ray, C. L. *Ruins at Gholamara.* .. 130
Ray Chaudhuri, H. C. *Political history of India.* .. 324
Reclus, E. *Universal Geography.* .. 224
Rice, B. L. *Coorg inscriptions.* .. 171
„ *Mysore and Coorg from inscriptions.* .. 159
„ *Penukonda plates of Madhava II (III).* .. 183
Rice, E. P. *History of Kanarese literature.* .. 497
Rice, L. *Report on the Mysore Census.* .. 33
„ *Hoysalla king Bittideva Visnudharmana.* .. 266
„ *Mullur.* .. 275
Richards, F. J. *Salem.* .. 74
„ *Side lights on the "Dravidian problem".* .. 276
Rose, H. A. *Caste and sectarial marks in the Punjab.* .. 369
Rudman, F. R. R. *Mandla District.* .. 62
Russell, R. V. *Wardha District.* .. 44
„ *See* Corbett, G. L., and R. V. Russell.
„ and H. Lal. *Tribes and castes of the Central Provinces.* .. 401
Ruthnaswamy, M. *Dabhoi.* .. 272
Sahni, D. R. *Catalogue of the Museum of Archæology, Sarnath.* 104
„ *Chandravati plates of Chandradeva.* .. 182
Sankara, K. G. *Tolkapya's religion.* .. 436
Sankara Aiyar, K. G. *Age of the Third Tamil Sangam.* .. 285
Sarasvati, A. R. *Founder oof the Vikrama era.* .. 323
Sarkar, G. D. *Alleged Buddhist influence in the Sun temple at Konarak.* .. 113
Sastri, H. K. *Danavulapadu pillar inscription of Srivijaya.* .. 164
„ *Sculptures in the Provincial Museum, Lucknow.* .. 124
„ *South Indian images of Gods and Goddesses.* .. 107
„ *South Indian inscriptions.* 179, 188
„ *Two Nolamba inscriptions from Dharmapuri.* .. 161
Sastri, H. P. *Catalogue of manuscripts in the Bishop's College Library.* .. 26
„ *Chronology of the Nyāya system.* .. 442
„ *Contributions of Bengal to Hindu civilization.* .. 487
„ *Preliminary report on the operation in search of manuscripts of bardic chronicles.* .. 479
„ *Report on the search for Sanskrit manuscripts.* .. 20
„ *Search for Sanskrit manuscripts.* .. 27
„ *Two eternal cities in the Province of Bihar and Orissa.* .. 299

Digitization by Arya Samaj Charitable Foundation, Chennai

Sastri, R. S. *Jain teachers and their contemporary kings.* .. 321
„ *Malnad chiefs.* .. 316
Schmidt, R. *Fakire und Fakirtum in alten und modernen Indien.* 363
Sen, D. C. *History of Bengali language and literature.* .. 475
Sen, G. P. *A reply to my critics.* .. 341
Seshagiri, B. *See* Ramaswamy Ayyangar, M. S., and B. Seshagiri.
Swell, R. *Sketch of the dynasties of Southern India.* .. 213
Shah, K. T. *Trade, tariffs and Transport in India.* .. 319
Shamasastri, R. *Chanakya's law and revenue policy.* .. 230
Sheopuri, D. N. *See* Luard, C. E., and D. N. Sheopuri.
Sialkot District. .. 75
Singh, M. D. *Punjab hill tribes.* .. 359
Singh, S. N. *History of Tirhut.* .. 315
Sitaram. *History of Sirohi Raj.* .. 304
Slater, A. R. *Caves at Badami.* .. 99
„ *Where religions meet.* .. 287A
Slater, R. *Ruins of Vijayanagar.* .. 245
Smith, V. A. *Archæological research: a Jain duty.* .. 106
„ *Asoka.* .. 296
„ *Catalogue of the coins in the Indian Museum.* .. 151
„ *Early history of India.* .. 259
„ *Gurjaras of Rajputana and Kanauj.* .. 365
„ *History and coinage of the Chandal* (Chandella) *dynasty of Bundelkhand.* .. 156
„ *History of fine art in India and Ceylon.* .. 92
„ *New light on ancient India.* .. 284
„ *Oxford history of India.* .. 292
Srikantaiya, S. *Hoysala empire.* 280, 286
„ *Life in the Hoysala period.* .. 287
Srinivas, T. *Antiquities of Kulpak.* .. 108
„ *Nagai and its remains.* .. 118
Stcherbatsky, Th. *Central conception of Buddhism.* .. 444
Stein, O. *Megasthenes und Kautilya.* .. 440
Stevenson, Mrs. S. *Heart of Jainism.* .. 397
„ *Modern Jainism.* .. 378
Strachey, J. *India.* .. 219
Subbiah, A. V. *Twelfth Century University in Mysore.* .. 279
„ and E. Muller. *Kalas.* .. 395
Subrahmanya Ayyar, K. V. *Kalinga history.* .. 310
„ *Mitranandapuram copper-plates.* .. 191
„ *Origin and decline of Buddhism and Jainism in Southern India.* .. 379
Sunavala, A. J. *Vijaya Dharma Suri.* .. 312
Svamin, A. G. *Ajivakas.* .. 386
„ *Brahmana immigration into Southern India.* .. 252
Sykes, D. H., and Dwyar. *Temples of Satrunjaya.* .. 205

Digitization by Arya Samaj Charitable Foundation, Chennai

Sykes, W. H. *Cave temples of Ellora.* .. 81
Tabard, A. M. *Sravana Belgola.* .. 97
„ *Talkad.* .. 249
Tallents, P. C. *Census of India* : Bihar and Orissa. 76C
Tamil language and literature. .. 457
Tank, U. S. *Dictionary of Jaina Biography* Part I (a). .. 72
„ *Jain historical studies.* .. 261
Taylor, W. *Oriental historical manuscripts.* .. 197
Temple, R. C. *Travels of Peter Munday.* .. 258
Tessitori, L. P. *Grammars of the old western Rajasthani.* .. 483
„ *Two Jaina versions of the story of Solomon's Judgment.* .. 478
Thomas, F. W. *Notes on the edicts of Asoka.* .. 173
„ *See* Jaini, J. L. .....
„ *See* Sunavala, A. J.
„ *See* Ui, H.
Thompson, E. W. *Religion in the Mysore State.* .. 383
Thompson, W. H. *Census of India* : Bengal. .. 76A
„ *Census of India* : Calcutta. .. 76B
Thurston, E. *Ethnographic notes in Southern India.* 355
„ and K. Rangachari. *Castes and tribes in Southern India.* 368
Tiele, C. P. *Outlines of the history of religion.* .. 337
Tod, Col. *Travels in Western India.* .. 200
Travancore Archæological Series. 145 (i-iv)
Ui, H. *Vaisesika philosophy.* Edited by F. W. Thomas. .. 410
Vaidya, C. V. *Epic India.* .. 235
„ *History of madiæval Hindu India.* .. 306
Vasu, N. N. *Archæological Survey of Mayurabhanja.* .. 94
Venkateswara, S. V. *Date of Vardhamana.* .. 277
Venkayya, V. *Ancient history of Nellore.* .. 240
Vidyabhusana, S. C. *All-India Jain literary conference.* .. 481
„ *Buddhadeva.* .. 231
„ *History of the mediæval school of Indian logic.* .. 370
„ *Yasovijaya Gani.* .. 244
Vogel, J. Ph. *Catalogue of the Archæological Museum, Mathura.* 91
Wallace, R. G. *Memories of India.* 196B
Walsh, E. H. C. *Annual address, Bihar and Orissa Research Society.* .. 283
Warren, H. *Jainism in Western garb as a solution to Life's Great Problem.* .. 400
„ *Jainism not atheism.* .. 427
„ *See* Jaini, J. L.
Watson, C. C. *Ajmere-Merwara.* .. 42
Watters, T. *Yuan Chwang's Travels in India.* .. 228
Weber, A. *History of Indian literature.* .. 462
Whish, C. W. *India.* .. 236

Digitization by Arya Samaj Charitable Foundation, Chennai

Widgery, A. G. *Salvation and redemption from sin and suffering.* 419
Wilkins, W. J. *Modern Jainism.* .. 347
Wilks, M. *Historical sketches of the South of India.* .. 206
Wilson, J. *Indian Caste.* .. 335
„ *Settlement of the Sirsa District.* .. 208
Winternitz, M. *Geschichte der Indischen literatur.* .. 489
Woolner, A. C. *Introduction to Prakrit.* .. 495
Yazdani, G. *Antiquities of Warangal.* .. 109
Yule. H. *See* Cathay and the way thither.
Yule, H., and A. C. Burnell. *Hobson-Jobson.* .. 39
Zachariae, Th. *Vertia.* .. 374
Zachariæ, Th. *See* Weber, A.

E. DYNASTIES

Andhra. 248
Chahamana. 166
Chalukya. 40, 141 (vi, viii), 145 (ii), 179, 187 (xiv, xxiiii), 193, 195 (i,xi, xii, xiii, xiv, xv, xvi), 213, 306, 322
Changalva. 141 (ii), 159, 171, 193
Chautar. 187 (xxvii)
Chavda. 373
Chera. 187 (v, xlii), 195 (iv)
Chola. 74, 141 (vi, xv), 159, 187 (iii, iv, v, vii, ix, x, xviii, xix, xl, xliii, xliv, xlv), 193, 195 (iii), 276
Gaṅga. 74, 141 (vi, viii, ix, x, xi, xii, xiv, xvii, xviii, xx), 159, 164, 171, 179, 187 (vii, ix, xix, xxix), 193, 195 (vi, viii), 213, 248, 292, 317, 325, 326, 421
Gardabhila. 321
Guhila. 166
Gupta. 91, 101
Hoysala. 40, 74, 137 (xxv), 141 (iv, vi, viii, x, xii, xiii, xiv, xv, xvi, xvii, xx), 145 (ii), 159, 171, 187 (xiv, xxvii), 193, 195 (i, x), 206, 259, 280, 287, 322
Kadamba. 135 (xxii), 141 (x), 145 (ii), 171, 193, 213
Kalachuṛi. 159, 187 (xii), 328
Kalinga. 318
Kongalva. 141 (ii, x), 159, 171, 195 (viii), 275
Kuṣāṇa. 91, 125, 140 (xvii)
Lichchhavi. 170, 289, 315, 317A, 324, 439
Malla. 439
Maurya. 97, 106, 159, 171, 181, 185, 209, 227, 230, 248, 250, 259, 292, 299, 309, 325, 327
Murunda. 321
Mysore. 141 (vi,, xiv, xv), 193
Nanda. 284
Nidugal. 193
Nolamba. 74, 161, 187 (xlii), 193
Nuggchalli. 193
Pallava. 137 (xxiii), 140 (ix), 169, 174, 187 (v, vi, vii, ix, xlii), 193, 195 (v), 259, 308, 317, 322, 328
Pāṇḍya. 8, 131, 169, 187 (xviii, xxxvii, xxxviii), 195 (ii, iv), 292
Paramāra. 362
Rāṣṭrakūṭa. 88, 141 (xvii), 145 (ii), 159, 177, 187 (xxiA, xxix), 193, 195 (iii, xi), 264, 322
Ratta. 141 (xiii), 175, 213
Saluva. 159, 195 (vii)
Sautra. 159, 213
Senavara. 159
Sevuna. 141 (vi)
Silahara. 141 (xiii)
Vellala. 137 (i)
Vijayanagara. 40, 141 (vi, xvi), 187. (xiii, xvi, xvii, xx, xxvii), 193, 195 (i, iii, viii, ix, xvi)
Yādava. 195 (xiv)

Digitization by Arya Samaj Charitable Foundation, Chennai

F. PERSONAGES

Abhayapāla. 166
Achyutrāya. 40
Āditya I. 187 (xliii)
Āhavamalla. 287
Ajātaśatru Kunika. 120, 259, 265, 289, 292
Ajayadeva. 259
Akālavarṣa Prithuvi-vallabha. 171
Akbar. 135 (xii), 292, 307, 345
Alauddin. 140 (xv)
Alexander the Great. 259
Ālhaṇadeva. 166
Alpadevi. 195 (xii)
Ammarāj II. 187 (xxiii, xxx, xxxii), 195 (iv)
Amoghavarṣa. 74, 135 (xvii), 164, 179, 213, 259, 264, 288, 292, 454
Analadevi. 166
Ānanda Chola. 218
Ano. 373
Aśoka. 135 (xvi), 159, 211, 227, 259, 296, 309
Aśvasena. 324
Atisayadhavala *See* Amoghavarṣa
Aurangzeb. 257
Avinita Kongani. 141 (vii), 159, 171
Ayyana or Ayyana-mahādevi. 195 (xii)
Bālachandradeva. 175
Ballala. 112, 114, 115, 141 (v)
Basava, Basappa. 40, 322, 328, 447
Bhairava. 316
Bhoja. 485
Bīchana or Bīchirāja. 175
Bijjala. 40, 159, 187 (xii), 195 (vii), 322, 328
Bimbisāra. 120, 354
Bindusāra. 259, 309
Biṭṭideva, Biṭṭiga. *See also* Vishṇuvardhana. 74, 121, 141 (xx), 150, 159, 248, 259, 266, 280, 292, 445
Bukkarāya. 121, 141 (iii, xii), 159, 187 (xvii, xxvii), 195 (vii, xiii), 406
Bukkayave. 187 (xv), 195 (iii)
Chāgirāja. 187 (xxix)
Chāmundarāya. 74, 97, 135 (xxii), 141 (iii, xv), 159, 187 (xxvii), 292, 325, 326
Chāṇakya. 230
Chandana, Chandravala. 265, 324
Chandiyabbe. 195 (xi)
Chandragupta. 97, 106, 159, 171, 185, 209B, 227, 230, 248, 259, 292, 299, 309, 325, 327
Channammaji. 316
Cheṭaka. 289, 315
Chikkadevarāja Wodeyar. 141 (xviii), 305
Chinnavai. 187 (v)
Dadhivahana. 324
Devaraya. 187 (xxv, xxvii), 263
Dhārāvarsha Dharmarāja. 162
Duggaraja. 187 (xxiii)
Dungarsingh Tomara. 126
Durgaraja. 195 (iv)
Durvinīta. 141 (ix), 159, 187 (xiv)
Echappa. 187 (xxv)
Ganga Permadi. 159
Gangaraja. 74, 171, 259, 280
Govinda III. *See* Prabhūtavarṣa.
Harihara. 213, 322, 187 (xvi)
Harivarman. 135 (xxii), 140 (xx)
Harṣa. 306
Himasitala. 2, 141 (xv), 213
Hosang Shah Ghori. 138 (i)
Hulla. 74, 159, 280
Huvishka. 91, 158, 168
Indrarāja. 159, 269
Indrāyudha. 269
Irugappa, Iruga. 141 (xvi), 187 (xv, xvii, xxii), 195 (vii, xiii, xvi), 322
Irungoladeva. 195 (xii)
Jagatsïngh. 138 (i)
Jahangir. 292
Jatavarman Vīra Pāndya. 195 (xii)
Jayasimha. 138 (iv), 189
Jinadatta. 159
Jīvaka. 465, 468
Kadavarkonpanai. 187 (ix)
Kālavallabharāya. 213

Digitization by Arya Samaj Charitable Foundation, Chennai

Kamaradeva. 213
Kambadeva. 141 (xvii)
Kanadachchi. 159
Kaniska. 168, 491
Kannara. 195 (xi)
Kārtavīrya Raṭṭa Prince. (xiii), 175
Kaṭudeva. 166
Kaṭukarāja. 166
Kayadala. 159
Kelhanadeva. 166
Khāravela. 88 113, 139 (v), 157, 165, 168, 180, 181, 283, 284, 294, 309, 310, 318, 421
Kinniga Bhūpāla. 187 (xxiv)
Konerinmaikondau. 187 (x)
Kongālva Rājādhirāja. 171
„ Rājendra. 171
Kongunivarmma. 195 (viii)
Krishna II. 177, 323
Krishnavallabha II. 177
Krishnarayar. 2
Kubja Vishnuvardhana. 195 (xii)
Kulottunga. 187 (x, xix), 328, 445
Kumaragupta. 295
Kumarapala. 86, 135 (xi), 259, 296, 304, 363
Kumbhakarna Rana. 135 (xi, xvi), 138 (i), 304
Kunasundara. 2, 145 (ii), 195 (xv), 292, 308, 457, 458
Kundavai. 187 (v), 195 (xv)
Lakhanapāla. 166
Lungardeva. 138 (viii)
Madanavarman. 138 (viii)
Madar Mahādeva. 88
Mādhava. 141 (vii), 159, 326
Mahendra. 74, 128, 137 (xxiii), 259, 292, 317, 322
Mahendrādhirāja. 187 (xlii)
Mandalapurusa. 187 (v)
Mangaiyarkkarasiyar. 195 (xv)
Mārasimha. 74, 141 (xviii), 159, 171, 326
Mārasingadeva. 189
Māravarman I. 145 (i)
Māravijayottungavarman. 145 (ii)
Mirābai. 138 (i)
Mokkara, Mushkara. 159
Mukkanna Kadamba. 159
Nandarāja. 187 (vii)
Nandi. 187 (vii)
Nandivarman. 187 (ix), 195 (iv)
Nannichangalva. 159
Nanniyaganga. 141 (xx)
Narasimha. 74, 112, 114, 115, 159, 280
Nayibharsi. 189
Nedumaran. *See* Kunasundara
Niraggundarāja. 159
Nitimahārāja. 171
Nityavarsa. 187 (xxia)
Nripatunga. *See* Amoghavarsa
Pallavādhirāja. 159
Pandaranga. 195 (iv)
Pandimadevi. 195 (xv)
Parakesarivarman. 187 (v), 195 (iii)
Paramagula. 159
Pochabbarasi. 171
Prabhutavarsa. 187 (xxix)
Pradyota. 494.
Prithuvi Kongalva. 171
Prithuvivallabh. 171
Pullappa. 187 (xx)
Punisa. 141 (v, xvii), 280
Rachamalla. *See* Rajamall
Rājadeva. 166
Rājādhirāja. 159, 187 (x)
Rājādhirāja Kongālva. 171
Rājakeśarivarman. *See* Aditya I
Rājamalla. 112, 114, 115, 159, 187 (vii), 195 (vi), 325, 326
Rājarāja. 187 (iv, v, ix, x), 195 (iii, xiv)
Rājendra Kongālva. 171
Rāmarājayya. 187 (xiii)
Ramnathavira. 40
Ranaviradeva. 166
Rāyapāla. 166
Recharara. 141 (xv)
Rudrasimha. 168
Sadaiyamaran. 187 (xxxviii)
Sala. 141 (xii)

Digitization by Arya Samaj Charitable Foundation, Chennai

Sālivāhana. 157, 271, 293
Salva. 187 (xxvii, xxxiv)
Salvadeva. 195 (ix)
Sāmanta Gova. 141 (xv)
Sāmanta Pāla. 265
Sāmantasimhadeva. 166
Samara Simhadeva. 166
Sambuvaraya. 187 (iii)
Samprati. *See* Asoka
Samudravijaya. 324
Sañjaya. 324
Sāntaladevi. 141 (xiv), 159, 266, 280
Sāntalinga. 137 (xxii)
Sātavahana. *See* Sālivāhana
Satyavākya. 171
Seyakanga. 1
Siddharāja. 461
Siddhārtha. 315, 324
Silāditya. 454
Simhavarman. 141 (vi, vii), 174, 183
Sivamara. 141 (viii)
Siyaganga. 187 (xix)
Sodasa. 168
Somesvara. 138 (i), 190, 213
Śrenika. 120, 494
Śrīpuruṣa 141 (xi), 159, 195 (vi)
Śrīvallabha. 162, 269
Śrīvijaya. 187 (xxiA)
Śriyādevi. 141 (xi), 148
Sundar Pāṇḍya. 2, 187 (xlviii)
Timmana. 206
Timmaraja. 187 (xxvii)
Tippu Sultan. 137 (xvi)
Tiruvikramadeva. 213
Udaiyar Rajendra Choladeva I. 187 (v)
Udayāditya. 187 (ii)
Udayana. 494
Udayin. 27, 265
Vanavīra. 166
Vanarāja. 374
Varaguna. 187 (xxxvii)
Vāsudeva. 91, 168
Vatsarāja. 269
Vijayāditya. *See* Ammaraja II
Vikramāditya. 40, 108, 145 (ii), 190, 321, 323
Vimalāditya. 140 (xxiii), 195 (xiii)
Vinayāditya. 112, 114, 115
Vīraballāla. 286
Vīrabhadra. 316
Vīradhavala. 86
Vīra Kongalvadeva. 141 (x)
Vīra maṇḍala. 1
Vīra Pāṇḍya. 187 (xxviii)
Vīra Rāmanatha. 195 (i)
Vīrupakṣa. 187 (xxvii)
Vīsaladeva. 86
Visamasiddhi. *See* Vishnuvardhana
Vishnudevarāya. 320
Vishnuvardhana. *See also* Biṭṭideva. 74, 112, 114, 115, 137 (xxv), 141 (v, viii), 187 (xiv), 195 (xii, xiii, xv), 206, 248, 280, 322
Yaśodharman. 278

G. DIGNITORIES

Abhinava Chārukīrtipanditadeva. 195 (viii)
Abinandana Bhatara. 187 (xxxv), 195 (v)
Aiyai. 191
Ajitasena. 159
Ajjanandi. 140 (xi), 187 (xxxv-xxxix), 195 (ii, iv, v, vii, xi)
Amarakirti. 187 (xvi), 195 (ix)
Anantavīryadeva. 187 (xiv), 195 (x)
Anantaviryyayya. 195 (viii)
Appar, Tevaram Hymn. 177
Arattanemi Bhatara. 195 (i)
Arattanemipperiyār. 187 (xxxviii)
Arhadbali. 159
Arhanandin. 187 (xxxii)
Arimandala Bhatara. 195 (v)
Ariṣṭanemi Āchārya. 187 (v)
Aristanemipidarar. 187 (iii)
Arittanemi Bhatara. 187 (li)
Arkakīrti. 187 (xxix)
Aryanandin. 187 (vii)
Attapavasigal. 187 (xxxviii)
Bādayya. 187 (xvi)
Bāhubalideva. 195 (viii)

Digitization by Arya Samaj Charitable Foundation, Chennai

Bālachandramuni. 141 (xx), 287
Baladevāchārya. 143 (iii)
Bālendumaladhārideva. 195 (xii)
Bhadrabāhu. 159, 185, 193, 299, 325
Bhavanachandra Suri. 135 (xiii)
Bhavanandin. 187 (vii)
Bhavasena Traividyachakravarti. 195 (xii)
Bīrasenasiddhāntadeva. 195 (viii)
Chandrabhūti. 187 (xvi), 195 (ix)
Chandrakīrti. 187 (xxvii)
Chandranandi. 141 (xiv), 187 (viii), 195 (i)
Chandranka Bhattaraka. 195 (xii)
Chandrendra. 187 (xvi)
Chārukirti. 187 (xxvii), 195 (xii, xvi)
Devachandra. 135 (xiii), 195 (xiii)
Devanandi. 195 (xii)
Devasena. 187 (vii)
Devendrakīrti. 473
Dharmabhūṣaṇa. 195 (xvi)
Dharmachandra. 135 (xiii)
Dharmadeva. 187 (xlviii), 195 (ii)
Dhīradeva. 187 (xxiii)
Dīghatapasi. 438
Divākara. 187 (xxiii)
Gaṇiśekhara. 187 (v)
Guṇabhadra. 187 (v)
Guṇakīrti. 188, 195 (iv)
Gunasena. 171, 187 (xxxv), 195 (iv, v, viii)
Gunasenapperiyadigal. 187 (xxxv), 195 (iv, v)
Guṇavīra. 187 (v, li)
Guṇavirakkurav Adigal. 145 (iii), 191
Haribhadra. 135 (xi)
Hemachandra. 461, 471, 486, 492, 500, 501, 503
Hemachandra Bhataraka. 195 (xvi)
Hemasena. 164
Hīravijaya Sūri. 307
Ilaiyappadarar. 187 (viii), 195 (i)
Indrakirti. 187 (xiv), 195 (i)
Indrasena. 187 (xxxvii)
Jayakirtti. 135 (xi)
Jinabhūshana Bhaṭṭārakadeva. 187 (i)
Jinachandra. 187 (xlix), 195 (vii)
Jinanandi. 187 (xxiii)
Jinasāgara Sūri. 135 (xiii)
Jinasundara Sūri. 135 (xiii)
Jinavallabha. 135 (xi)
Kālaka. 309
Kālibhadrāchārya. 195 (xii)
Kamalavāhana. 187 (li)
Kanakachandra. 187 (xlviii)
Kanakakīrtideva. 187 (xxiA)
Kanakanandi Bhatara. 187 (xxxv)
Kanakasena. 177, 187 (xlii-xlv)
Kanakavīra Kuratti. 187 (vii), 195 (iv)
Kanakavīra Kurattiyār. 188
Kanakavīra Periadigal. 187 (xxxv), 195 (v)
Kumārasena. 143 (ix), 177
Kumudachandra. 195 (xvi)
Kuṇakīrṭi. 187 (vii)
Kuṇavīrakkuravaḍigal. 187 (xxxvii)
Kundakundāchārya. 138 (i), 135 (xiii)
Kurandi Aṣṭaupavasi. 187 (xxxv), 195 (v)
„ Tirukkāṭṭambaḷḷi. 187 (xxxv)
Lokāchārya. 141 (ix)
Mādhavachandra. 175
Maghanandi. 187 (xvi, xxxv), 195 (v, ix)
Mahākīrti Rāvula. 195 (xvi)
Maladhārideva. 175
Mallisena. 159, 162, 164, 187 (xxxvii)
Mativardhana Suri. 135 (xiii)
Meghachandra. 159
Miladudaiyar. 187 (xliii)
Munjarya. 326
Nāganandi. 187 (vi), 213
Nandisena. 195 (vi)
Narendrakīrtideva. 195 (xvi)
Nemichandra. 175
Nemidevāchārya. 143 (iii)
Padmanandi. 135 (xiii), 141 (viii), 195 (xi, xvi)

Digitization by Arya Samaj Charitable Foundation, Chennai

Padmaprabha Maladhari. 195 (xi, xii)
Paravadimalla. 187 (v)
Pārsvapadara. 187 (xxxviii)
Parvata. 141 (viii)
Pattirikurattiyār. 187 (xxxvii)
Piridiviviḍanga Kurati. 187 (ix)
Prabhāchandra. 135 (xiii), 141 (x), 171, 195 (xii)
Pūjyapāda. 195 (xvi)
Purnachandra Suri. 135 (xv)
Puspanandi Maladhārideva. 195 (xii)
Puspasena. 187 (xvii)
Puvvanandikkuratti. 187 (xxxvii)
Ramakirtti. 135 (xi)
Ramasena. 159
Ratanprabha. 135 (xiv)
Ratnakirtti. 135 (xiii, xxvi)
Śāntikīrtideva. 195 (viii)
Śāntisena. 195 (vi)
Santiviraguravar. 187 (xxxvii)
Sarvanandideva. 183, 195 (viii)
Siddhāntadeva. 195 (xiii, xvi)
Simhanandi. 159, 171, 179, 187 (xv), 326
Śrīkīrti Bhatāraka. 195 (xvi)
Śrīpāla. 159
Śrīvijaya. 164
Śrutamuni. 159, 195 (xvi)
Sthūlabhadra. 77, 299
Śubhachandra. 135 (xiii), 141 (xv), 175
Śubhakīrtideva. 135 (xiii)
Sudatta (Vardhamāna munïndra). 159
Suhastin. 309
Suratnasena. 143 (ii)
Svayambhava. 265
Timmana. 187 (xvi)
Trailokya Yogi Siddhāntadeva. 140 (xxiii)
Trikālayogi Siddhantadeva. 195 (xiii)
Vairadeva. 139 (i)
Varagandamuni. 187 (xliii)
Vardhamāna. 159
Varttamānava Panditar. 187 (xxxv), 195 (iv)
Vasanta kīrtideva. 135 (xiii)
Vidyādhara Buchidevarasa. 171
Vidyānanda. 159
Vijayadharma Sūri. 246
Vijayakïrti. 159, 187 (xxix)
Vimalasūri Bhataraka. 195 (xvi)
Vinayachandradeva. 195 (xiv)
Vinayasena Siddhānta Bhattāra. 187 (xlii)
Vīranandi. 195 (xii)
Vïrasena. 177
Viśālakīrtideva. 135 (xiii)
Yaśahkirti. 143 (ii)
Yaśobhadra Sūri. 135 (xvi)

H. General.

Abhaya, a Buddhist. 372
Addakali Gachchha. 187 (xxxii)
Adhai-Din-ki Jhonpuri. 135 (xxvi), 143 (vii)
Adinatha, 210, 349
Agamas. 357
Agarvals. 46, 52, 69, 76C, 141 (vii), 359
Ahimsa. 135, 404
Airavatesvara temple. 187 (xliv)
Aiyai, a female ascetic. 145 (iii)
Ajivikas. 259, 296, 375, 386-8, 487
Ajjuna, a Buddhist. 372
Algebra and mensuration. 141 (iv)
Alphabets. 142 (viii)
Alvars. 308
Amāri-rūḍhi, edict on non-slaughter. 166
Ambā, Ambikā. 135 (xiii, xix), 138 (ix)
America, spirit of non-slaughter in. 344
Ammanasvami. 137 (i)
Anandimata, a Jain goddess. 135 (xviii)
Ancestors, worship of. 345
Ancient cities. 200
Ancient religions. 346
Anekāntavāda. 441
Angas, sacred texts. 462
Animal hospital. 258, 281

Digitization by Arya Samaj Charitable Foundation, Chennai

Animal life. Sanctity of. 296, 344
Apaniya Sangha. *See* Yapaniya Sangha
Appar, a Saiva. 101, 128, 137 (xxiii), 195 (iv), 317, 322, 496
Archaka service. 320
Architecture. 96, 100, 225, 233, 301, 411, 431
Ardha-Māgadhi. 464
Arhat-nisidiya, resting place. 184
Arhats. 184, 306, 314
Arithmetic. 141 (iv), 287
Art. 102, 125, 411
Arthamāteva, interpretation of. 471
Arugan. 457
Ārya Samāj. 63
Ascetics (Yatis). 196C, 273, 483
Asiatic Society of Bengal. 9, 13
Asoka and Jainism. 211
Astamangalas, anspicious symbols. 180
Aṣṭāpada. 135 (xiii)
Astrology, work on. 141 (viii), 287
Astronomer, 159
Asuras. 314, 354
Atheism. 441
Atomic theory. 410, 462
Bahulīkā, interpretation of. 471
Balabhadra. 101
Balatkaragana. 135 (xiii), 138 (i), 187 (xxvii) 195 (ix)
Balls, offering of. 373
Bāṇa king, record of. 187 (vii)
Banias. 330, 359
Barli inscription. 135 (xix)
Basadi. *See* Basti
Basohli school of paintings. 142 (ix)
Basti. 40, 74, 85, 97, 112, 114, 115, 135 (xvi, xvii, xix-xxii), 137 (viib, xi, xii, xiv-xvi), 141 (vi-x, xii-xvi, xx), 159, 171, 187 (xiv, xv, xx, xxv-xxviii, xlii), 193, 195 (viii, x-xiii, xvi), 218, 234, 245, 280.
Bengal, Jainism in. 475
Benika. 46
Bezwada Museum. 137 (xvii)
Bhabras. 43, 75
Bhadda Kundalakesa, ex-Jain. 372
Bhadrabāhu cave. 97
Bhadrabāhu, his 10 member argument for Jainism. 430a
Bhadrabāhu inscription. 141 (vi)
Bhagavati temple. 145 (ii)
Bhairava, deity. 345
Bhaironatha. 130
Bhakti. 424
Bhamandala. 88
Bhandara basti. 280
Bhandars. 29, 490
Bharata. 141 (ix)
Bhattaraka. 135 (xiii)
Bhavanagar Museum. 135 (xxvii)
Bhojak, priest. 389
Bhojakas. 32
Bhujabalin. *See* Gommatesvara
Bīchana or Bīchiraga. 175
Biography, dictionary of Jain. 72
Bisnis. 208
Book-illustrations. 133
Books, leading texts and publications. 259
Brahma. 139 (vii)
Brahma pillar. 141 (xiv)
Brahmadeva. 97
Brahmanas. 159, 195 (xii), 320
Brahmi. 142 (viii)
Brahmi, alphabets invented by. 493
Brihad Gachchha. 482
Brihat-Punnata Sangha. 171
British Museum. 6, 10, 12, 16-8, 23, 24
Buddhism, basis of. 487
Buddhists joining the Jain Sect. 463
Buildings. 240
Caste system. 80, 279, 297, 306
Caves. 81, 84, 88, 96, 97, 99, 101, 107, 113, 135 (ix, xvi-xx, xxii), 137 (xiv-xvi, xxi, xxii), 138 (i, viii), 139 (i, v, vi, xvi), 140 (i, vii, xvi, xxvi), 141 (xvii, xix), 144 (iii), 145 (i), 162, 176, 187 (v, vii, xxxv-vii, xlviii), 188, 193, 194, 195 (iii-v, vii, xi, xiii, xvi), 259, 287A

Digitization by Arya Samaj Charitable Foundation, Chennai

Census of the Jains. 34-8; 50, 63-6, 76, 76A-C
Chaityas. 119, 122, 293, 304
Chakra. 108, 185
Chakresvari, goddess. 140 (xxiii)
Chamekamba. 187 (xxxii)
Chandiyanna. *See* Nidhiyanna.
Charana, Jain ascetic. 145 (i), 187 (li)
Charitas or prabandhas of the Jains. 408
Charuvasi Pandita, title of monks. 195 (xiii)
Chaubaree Deva, temple. 140 (xxiv)
Chaula, hair-cutting. 135 (xiii)
Chaumukha images and temples. 107. 135 (iii, xv, xvi), 137 (xi, xiv, xv, xix), 140 (x, xviii), 142 (ii), 143 (ix), 158, 163, 304
Chaturmukha. *See* Kalki
Chawrie bearer. 136 (vi)
Chedikulamanikkapperumballi, temple. 187 (xliv)
Chera. 487
Chhatri. 135 (xvii)
Chintaman, temple. 257
Chola temple. 41
Christian faith. 159
Chronology. 27, 196, 262, 268, 277, 278, 283, 296, 311, 317, 322, 323.
Cognition, Jain view of. 430a
Colossal statues. 135 (iv, ix, xi, xiii, xxi-iii, xxvi-viii), 137 (ix, xiv, xix), 138 (i, iii), 139 (i, ii), 140 (xxiv), 141 (v, xvii), 142 (iii), 144 (ii, viii), 159, 187 (xxvii, xxviii), 196C, 234, 325
Cosmography. 141 (vi), 183, 317, 322, 441
Countries, visit prohiibited by Jain monks and nuns. 289
Cremation among the Jains. 355
Customs. 40, 50
Daityas. 314
Damila. 467
Dargah *See* Mosque
Definition of a Jain. 76C
Desi-gana. 140 (xxiii), 195 (xii-xiv)
Desi-pattadlu, villages of the mercantile class. 187 (xlix)
Devakulika. 135 (xiii)
Devarma, saint. 187 (vii)
Devasangha. 143 (iii), 159
Devasari, temples. 304
Devis, goddess. 53, 139 (vii, xi)
Dharwa. 409
Dhundias. 38, 45, 47, 48, 51, 69, 76, 378
Digahbaras. 38, 45, 47, 48, 51, 59, 71, 76, 91 98, 105, 107, 118, 135 (ix, xi-iii, xvii iii, xxii, xxvi-viii), 136 (i, iii), 137 (xxiii), 138 (i, viii), 139 (vii), 140 (v, xxiii-vi), 143 (ii-iv, vii-iii, x), 153, 158, 174, 179, 183, 192, 265, 285, 304, 309, 322, 328, 347, 357, 378, 393
Drammas. 135 (xv)
Dravida Sangam. 285
Drawings. *See* Photographs, etc.
Ether in Jainism. 410
Fasts. 187 (viii), 235
Footprints. 94, 141 (x), 171, 193 i, ii)
Gachchhas. 105
Gaja Laksmi. 113
Ganas. 105
Ganettiya, name occurring in older Jain literature. 343
Gangarulasundarapperumballi, temple. 187 (xliv)
Ganigitti temple. 40, 111, 137 (x, xii, xviii), 322
Ganmukha, god. 139 (vii)
Gayatri. 84
Genealogies. 274, 302
Geometry. 141 (iv)
God in Jainism. 297, 415
Goddess. 53, 107, 108, 135 (xvii-ix,, xxvii), 139 (vii, xi), 159, 187 (xli),
Gods. 105, 107
Gommatesvara. 97, 187 (xxvii-xxviii), 196C, 234, 292, 325
Gopura. 137 (viib), 145 (i)
Gosala. 209A, 309, 433

Digitization by Arya Samaj Charitable Foundation, Chennai

Gosala Makshali Puttra. 209A, 231
Gotras of Gachchhas and Acharyas. 186, 192
Gowdas. 385
Grammar of the Jain Prakrita. 461
Gunamatiyar, mother of Ajjanandi. 187 (xxxv)
Gunandangi Kurattigal. 187 (xli)
Guptas, early, age of. 141 (xx)
Guroos. 196C
Hairpulling ceremony. 407
Halos. 88
Harivamsa. 162
Hathigumpha. 88, 113, 157, 168, 176, 194
Heretical teachers, influence of. 417, 438
Hermitage. 187 (xxxvi), 195 (iv, v, vii, xi)
Hinduism and Buddhism. 432
History of Jainism. 470
Hottage Gachchha. *See* Pustaka Gachchha.
Hoysala. 112, 114, 115
Humar. 48
Humcha family. 137 (xxv)
Iconography. 135 (xxvii) 140 (vii), 382
Idol worship. 235
Illumination. 315, 317
Illustrations. *See* Photographs, etc
Images. 40, 49, 51, 52, 53, 59, 60, 61, 74, 80, 81, 85, 88, 91, 94, 97, 99, 101, 103, 104, 107, 108, 117, 118 119, 124, 125, 130, 135, (i, ix, xi ii xv-viii, xx, xxiv, xxvii-iii), 136 (i vi, vii), 137 (i, ii, iv-vi, viii-xi, xiii xvi, xviii-xxv), 138 (i, iii-v, viii-xii) 139 (i, ii, vii-viii, xiv, xvi), 140 (v vii, viii, xi, xiii, xvi-ii, xix, xxii iii, xxv-vi), 141 (v, viii-ix, xii, xv xx), 142 (ii, iii-vii, ix-x), 143, (i-iv, vi-x), 144 (ii,iii), 145 (i, ii), 156, 158, 159, 162, 163, 167, 168, 185, 187 (v, vi, xiv, xvi, xxia, xxvii-iii, xxxiv-ix, xliii, l), 195 (iv-xvi), 196a, 221, 234, 239, 251, 287, 292, 295, 299, 304, 325, 329, 349, 454
Indecent sculptures. 135 (xi)
Indian education. 506-9
Indo-Scythians. 91
Inscriptions. 40, 41, 51, 59, 74, 88, 91, 108, 109, 113, 124, 135 (xiv-xxviii), 136 (i, ii, vi, x), 137 (x, xiv-xvi, xxiv), 138 (i, iii-v, viii-xii), 139 (i, ii, v), 140 (vii, ix-xii, xiv, xvii, xx, xxii-iii, xxv), 141 (iii, v, vi-x), 142 (ii-x), 143 (i-x), 145 (i, ii), 148, 153, 154, 157-60, 162-168, 171, 175, 176, 177, 187, 188-190, 194, 195, 213, 242, 252, 255, 295, 298, 304, 325, 326, 335, 477, 501
Institutions. 279
Intermarriages. 208, 389.
Interpretation of Bahulika—byHemachandra and Siddharsi 470
Intuition. 449
Inundation. 260
Isukara. 324
Jagaji Talesara, temple. 143 (vi)
Jagat Seth. 31, 68
Jagdish temple. 304
Jain ahimsa. 403
Jain architecture, *See* Architecture
Jain ascetics. 196C, 273, 483
Jain bardic literature. 479
Jain Brahmanas. 320
Jain figures. 88
Jain literature, references to Buddhist authors in. 480
ain literature from 1160-1600. 497
ain Maharastri. 466, 495
,ain mode of preserving their literary treasures. 459
Jain notation. *See* Notation
jain or Buddhist logic. 430a
Jain palm-leaves. 460
jain religious texts. 489
Jain sect in Mysore. 141 (iii), 383
Jain Siddhanta. 470
Jain women, position of. 371
Jain work on Buddhism, 333

Digitization by Arya Samaj Charitable Foundation, Chennai

Jain writers of the 17th and 18th centuries. 497
Jainalapaka lineage. 141 (x)
Jainism. 3, 4, 7, 30, 33, 42, 56, 77, 78, 96, 105, 111, 119, 155, 157, 159, 164, 171, 180, 181, 187, (xlii-iii), 195 (iv, xi), 196B, 206-208, 210, 214-217, 223-228, 232, 236, 243, 247, 251, 252, 259, 274, 292, 297, 317A, 328, 340, 366, 376, 378, 394, 400, 405, 411, 414, 424, 427, 430, 431, 433, 434, 441, 444, 449, 450, 452, 454, 455, 456, 460, 487
Jainism, history of. 453, 454
Jainism and Buddhism. 2, 8, 30, 78, 80, 85, 88, 106, 108, 110, 113, 119, 122, 130, 135 (ii), 137 (xvi, xxiii), 140 (ix), 141 (xv, xix), 151, 157, 169, 185, 187 (xxxvi), 195 (iv), 207, 213, 214, 216, 217, 219, 220, 228, 234, 235, 236, 259, 262, 265, 274, 287A, 292, 296, 297, 306, 309, 314, 323, 327, 334, 345, 354, 391, 412, 417, 418, 438, 439, 440, 448, 453, 477
Jainism and Buddhism, and Brahmanism. 201, 346, 348
Jainism and Hinduism. 2, 8, 31, 32, 40, 50, 74, 76C, 80, 85, 86, 88, 101, 106, 108, 113, 121, 122, 135 (xii-xvii, xix, xxi-ii, xxiv-v, xxviii), 137 (xvi, xxiii), 138 (i, ix), 140 (xi, xxiii), 141 (iii, viii-xii, xv-vi, xx), 143 (ix), 144 (ii), 145 (i), 150, 157, 159, 187 (vii, xiv, xxxiii, xlii, xliii), 195 (iv, vi, xiv-vi), 219, 220, 234, 235, 248, 263, 266, 271, 274, 276, 279, 280, 286, 287, 292, 296, 304, 305, 306, 308, 309, 314, 317, 322, 328, 406.
Jainism in Orissa. 88, 94, 96
Jainism in South India. 379, 390
Jainism in the Kanarese country. 385, 497
Jains. 30-41, 43-48, 50, 52, 54, 56-59, 63-69, 71, 75, 76, 76A-C, 98, 105, 135 (xiii), 137 (xv, xvi, xxiii, xxv), 139, (i, iii, vii, viii), 143 (iii, vi-viii, xi-ii, xx), 145 (i), 187 (vii, ix, xi, xii, xxi, xxxiii, xl, xlii-iii, li), 192, 195 (i, iii, v, xii-iii) 201, 212, 213, 214, 218, 219, 220. 226, 229, 237, 281, 295, 297, 330, 331, 332, 334, 338, 339, 350, 358, 368, 374, 383, 385, 432, 506
Jains, four schools of. 410
Jains, persecution of. 2, 8, 137 (xxii), 196C, 206, 234, 240, 248, 257, 259, 263, 266, 280, 292, 308, 314, 317, 322, 327, 328, 379.
Jains, sect of the Buddhists. 347, 348
Jains and Jainism. 182, 198, 202, 203 215-218, 238, 284, 322, 328, 329, 331, 334-339, 345, 346, 347, 349, 350, 352, 353, 354, 357, 373, 375, 379, 390, 396, 397, 401, 462, 463, 475, 491
Jains and leprosy. 358
Jains and Swadeshi. 437
Jains, Buddhists and Brahmanas, comparative antiquity of. 196A
Jains classed as Hindus. 33, 38, 63, 341, 418
Jains under education. 506-9
Jamāli. 309
Jambusvami. 212
Jangamas. 83
Jina. 108, 118, 135 (xvii, xxvii), 141 (viii-xiii, xv-xvii), 146 (i), 159, 164, 185, 187 (xxxiv), 195 (xiv)
Jīva and ajīva. 433
Jivadeva Siri. 185
Jñātrikas. 324, 391
Kalachumbarrugrant. 187 (xxxii)
Kālaka, story of. 309
Kalas, number of. 395
Kālidāsa, poet. 485
Kālikā temple. 86
Kalingan Jina. 185
Kalki. 141 (xx), 278, 282, 291
Kalpadruma. 142 (ix)
Kaluvettal, impaling ceremony. 70

Digitization by Arya Samaj Charitable Foundation, Chennai

Kanarese country. 140 (i)
Kanarese country, Jainism in *See under* Jainism
Kanarese literature. 383
Kanchaniya. 343
Kānji, food. 388
Kankāli Tilā. 91, 136 (i), 140 (ix), 168, 296
Kannada language. 33, 159
Kanur Gana. 195 (xii)
Karkal king. 187 (xxv)
Karmas. 326, 426, 430, 441, 444
Kasta Sangha. 135 (ix)
Katha literature. 408
Kaṭuka, a Jain sect. 178
Kayahas. 68
Kesalochana, hair pulling. 241
Kevali. 162, 265
Khandagiri. *See* Hathigumpha
Khandelvals, Sect. 43, 135 (xviii), 138 (viii)
Kharatara Gachchha. 135 (i, xiii), 138 (i)
Khonduka, sect. 143 (vii)
Kings of Dravida countries. 145 (ii)
Kondakondanvaya. 195 (ix, xi, xii, xvi)
Kottayam Raja. 385
Krishna legend. 361
Kṣapaṇakas. 179
Kṣatriyas. 391
Kubera. 122
Kulas. 105
Kumbhipatias, sect. 64
Kurumbas, sect. 140 (ix), 218, 385
Kuṣān period. 242, 298
Kutab Mosque. 257
Lada Vagada Sangha. 143 (ix)
Lakṣmīnārāyaṇa temple. 304
Lavadiyas, sect. 135 (xviii)
Lesyas. 141 (xii), 375
Libraries. 200, 469, 474, 490
Linga. 159, 187 (xxxiii)
Lingāyats. 159
Literature. 141 (i-xi, xiv, xvi-iii, xx), 274, 383, 441
Logic. 159, 370
Lokapālas, guardian deities. 122
Lord of Avanti. 269
Māgadhi. 309
Mahābhārata. 302
Mahājanapadas. 324
Mahālakṣmi. 113
Mahāpradhāna Brahmadevana. 187 (xxxiv)
Maharastri. 306, 309
Mahāvīra. 64, 71, 77, 88, 94, 105, 139 (i, iii), 140 (iii), 180, 183, 210, 225, 231, 234, 241, 259, 262, 265, 277, 309, 315, 317a, 324, 328, 346, 354, 357, 372, 397, 433, 439, 441, 475, 482
Mahāvīra, sanctuary of. 384
Mahāvratins. 195 (x)
Māhesri, sect. 50, 135 (xvii, xviii), 389
Malayapundi grants. 187 (xxx)
Malini or Sumalini, goddess. 140 (xxiii)
Mallappa Voḍaya. 187 (xxii)
Mallikarjuna temple. 74, 187 (xlii)
Mallishena. 162
Mānastambha. 137 (xix) 140 (i), 187 (xxvi, xxvii)
Maṇḍapa. 118, 137 (viib)
Mandirpanthis, sect. 45, 69
Manibhadra, Yakṣa. 122
Mānikavasagara, Saiva. 457
Māṇikyaswami Gudi, 108
Māṇikyavatchakā. 101
Manirāma. 212
Manuscripts. 5, 9, 10, 13, 22, 26, 28, 29, 138 (i), 459, 460, 490
Map of Jain population. 63
Maps. *See* Photographs, etc.
Mariyamman temple. 187 (xlii)
Marks, sectarian. 369
Marundisvara temple. 187 (xlvi)
Marwaris. 31, 36, 66
Mata, goddess. 135 (xix)
Matha or Mutt. 141 (x, xii-iv, xvi), 187 (xliii), 193, 195 (xiv), 474

Digitization by Arya Samaj Charitable Foundation, Chennai

Matter in Jainism. 410
Maurya Kāla and Jainism. 180
Mayūra and Bāṇa, Jain tale about. 485
Meat diet avoided by Jains. 443
Medicine. 141 (i, iv, vii, xviii), 159, 287
Megasthenes. 159
Merchants. 298, 328
Meypporulnayanār, saint. 187 (xliii)
Modh Jamilies in Bhopal. 373
Mohammedanism. 141 (xiii)
Mohammedans or Muslims. 98, 135 (xii, xxvii), 144 (i), 257
Monastries. 322
Monks. 88, 119, 136 (i), 138 (iii), 139 (i, v), 140 (iii, vii), 310
Mosque or Masjid. 86, 135 (i, vii, xii, xvi, xx, xxvi, xxviii), 138 (i, vi), 140 (xv), 143 (vii), 144 (i), 166, 195 (xvi), 257
Mosque, Jain temple resembling. 135 (xix)
Muhūrtas. 270
Mukhavastrika, cloth. 343
Mukkode, tripple umbrella. 141 (xv)
Mulasangha. 135 (xiii), 138 (i, xviii), 141 (viii, xx), 143 (iii), 187 (xvi, xlii), 195 (vii, ix, xii, xiii)
Muruṇḍas. 141 (xx)
Musalman buildings. 138 (i)
Museums. 135 (xxii), 136 (i-vii) 138 (x), 140 (xi, xvii-viii, xxv) 142 (i-vii, ix), 143 (i-x), 145 (i), 147, 148, 158, 162, 167, 168, 195 (v, ix)
Muslim influence. 424
Mutiny. 98
Mysore, Jain sect in. 141 (iii), 383
Mythology. 135 (xiii), 142 (viii, ix), 430a, 434
Nābhi Jina. *See* Ādinātha
Nāga. 354
Nāga, worship of. 137 (xx), 143 (vii), 145 (ii)
Nāga stories. 137 (xviii, xx)
Nāganāthasvāmi temple. 187 (xliii)
Nagarjuna. 323
Nagaya. 187 (i)
Nandagiri. 273
Nandi. 195 (iv)
Nandigachchha. 187 (xxiii)
Nandipada, symbol. 157
Nandi Sangha. 159
Nandisvara, island in Jain cosmography. 171
Nandisvara chaitya. 304
Nandisvaradvipa. 135 (xviii)
Nanduttara, ex-Jain. 372
Narayana images set up in Jain temples. 445
Narshingpura, caste. 48
Nasiyan temple. 42
Nātha Putta. *See* Mahāvīra
Nayanar, use of the title. 218, 308
Nidhiyanna. 74, 187 (xlii)
Nikas or Nikal. 185
Nirgranthas. 49, 137 (xxiii), 140 (iii), 231, 282, 315, 433, 438
Nirvāṇa. 78, 139 (i), 210, 241, 357
Nisīdhi or nishidhika, Jombs. 135 (xii), 184, 185, 187 (viii, xvi, xx, xxia), 195 (i, ix, xii, xiii), 310
Non-slaughter or animals. 148, 166, 344, 345
Notation, of the Jains. 374
Nudity. 103, 124, 135 (xvii), 136 (v-vi), 138 (ii), 139 (viii), 142 (iv), 187 (xxxv), 234, 328, 349, 402
Oṁkāra. 435
Ontology. 441
Orators. 141 (i)
Orissa, Jainism in. *See under* Jainism
Ornaments of Jain images. 416
Oswals. 32, 43, 48, 50, 69, 135 (xv, xix), 193 (vi), 335, 389
Padmāvati, goddess. 141 (xv), 145 (i, ii)
Pādukās, foot-prints. 139 (i, ii), 140 (iii, v)
Pagoda. 85, 196C
Paintings. 132

Digitization by Arya Samaj Charitable Foundation, Chennai

Paiśāchi and Chūlika-paiśāchika. 492, 498
Pajūsan, sacred days. 345
Palli, Jain temple. 179, 187 (xxxv, xliii), 195 (iv, viii), 218
Pallichchandam, gift to a Jain temple. 145 (ii), 179, 187 (xlvi), 195 (viii)
Palliwāl, sect. 135 (xx)
Pancham, caste. 360
Panchatïrtha. 135 (xv-vi)
Parapadra Gachchha. 135 (xv)
Pārśvanātha. 71, 88, 94, 119, 210, 309, 324, 346, 354, 433
Parvārs, sect. 46, 52
Patni, sect. 143 (vii)
Patrons of Jainism. 145 (ii)
Paṭṭanārāyaṇa temple. 304
Pattavardhika lineage. 187 (xxxii)
Patwa, sect. 135 (19)
Perception, Jain theory of. 430a
Persecution of Jains. 30, 40, 50, 70, 74, 83, 85, 86, 88, 101, 121, 131, 135 (i, xii, xiii, xx), 137 (i, xvi, xxii, xxiii, xxv), 138 (i, vi), 140 (ix, xv), 141 (xii, xx), 143 (ix), 144 (i, ii), 145 (i), 159, 166, 187 (vii, xxxiii, xliii), 195 (x, xii, xv, xvi), 196C, 213, 218, 329, 496.
Philosophy. 377, 390, 410, 433, 441, 442, 449, 451, 455
Photographs, Drawings, Illustrations, Maps: Bengal and Eastern (central) circles. 139 (ii, vii-ix, xvi), 140 (iii)
General. 51, 135 (i, viii-xxviii), 137 (ix, x, xiv-viii, xx-xxv), 138 (iv, viii, x, xi), 139 (ii, vii-ix, xvi) 140 (iv, vi, viii, x, xiv, xvii, xviii, xxii-iii, xxv-vi), 141 (vi-viii, x, xii, xiv-vii), 142 (ii-iv, vi-x), 144 (iii), 145 (i, ii), 146 (i), 148, 193, 195 (v-viii, x-xi, xiv-vi)
Gwalior State. 51
India. 140 (iii, iv, vi, viii, x, xiii, xvii, xviii, xxii, xxiv-vi), 195 (v, vii-viii, xvi)
North-Western Provinces and Oudh. United Provinces and Punjab, Northern Circle. 138 (iii-v, viii, x-xii)
Southern Circle. 137 (iii-vii, ix xiv-xxv), 138 (iii-v), 140 (x), 141 (vii, ix, xii, xv, xvii), 142 (iv), 145 (ii)
Western India. 135 (i, iii, iv, viii-xv, xvii-xxii, xxiv-viii)
Pillars. 135 (i-iii, iv-v, xii), 137 (viib, xii, xiv-v, xix)
Pimpari plates of Dharavarsa. 162
Pinjrapoles, animal hospitals. 258
Pogariya Gana. 187 (xlii)
Porval or Porvads, sect. 135 (xv), 389
Prakrit, language. 461, 473, 486
Priests. 159, 196C
Procersions. 234
Publications, Jain. 14, 19
Pusṭaka Gachchha. 159, 171
Qutab Minar. 138 (vii)
Ragunathdas Seth. 212
Rajaguru. 280
Rajkot Museum. 135 (xxii)
Rajoharana. 343
Rajputana Museum. 143
Rāma of Ramayana. 159, 171, 239
Ramanuja. 2, 121, 150, 159, 206, 248, 266, 280, 322, 327, 379, 445
Ramayana. 235, 302
Raradesa. 475
Rathayatra. 338
Rauhineya, story of the thief, 504
Rayachandra-Jaina-Sastra-Mala. 21
Realism of the Jains. 430a, 456
Rikhabdeva. *See* Ādinātha
Rosaries, references to, in Jain canon and literature. 343
Sacred mounts. 200
Sacrifice. 306
Sahasrakuta temple. 141 (vi, xv)
Saitvals, sect. 44
Saiva Nayanārs. 308
Saiva temple. 304

Digitization by Arya Samaj Charitable Foundation, Chennai

Saivism. 159, 447
Śākhās. 105
Sakkiyanar. 195 (xv)
Śaktikumāra. 157
Sallekhana, death by starvation. 141 (xvii), 159, 287, 356
Salvation. 419
Samanal. 457
Samavasaraṇa. 173, 382
Sāmba, legend of. 485
Sambandar. 2, 8, 195 (xv), 197, 322, 496
Sametaśikhara. 135 (xv)
Sanderaka Gachchha. 135 (xvi), 166
Sankarāchārya. 159
Sānkhya system, basis of Jainism. 477
Sannyasanam, rite. 171
Sanskrit, ignored by the early Jains. 477
Santara plates. 141 (v)
Sanyāsa. 241
Sapṭabhanga. 135 (xi)
Sarak. *See* Sravak
Saraogis, sect. 32, 56, 135 (xvii, xviii), 208, 212, 359
Sarasvati. 141 (xv), 304
Sarasvati Gachchha. 135 (xiii), 138 (i), 187 (xxvii), 195 (ix)
Sarnatha temple. 304
Śāsana basti. 97
Śāsanadevatās. 105
Sāsbahu temple. 257
Satruñjaya temple. 205
Sangoliplates. 140 (xx)
Śauraseni, language. 309
Scriptures. 187 (xxxv, xxxvi, xlii, xlvii), 195 (ii, iv-vi, xv-vi), 299, 300
Sculptures. 92, 93, 104, 105, 118, 119, 124-127, 129, 135 (xv, xviii), 136 (ii), 137 (vi, x-xii, xv-xix), 138 (viii-xi), 139 (i, viii, x, xi), 140 (ix, x, xii), 141 (iv, 142 (ii, iii, viii-x), 143 (ii, vii), 196C, 251
Senānvaya. 187 (xlii)
Senasangha. 159, 177
Serpent. *See* Nāga
Seths. 98
Sevak or Scythian Brahmanas, as priests in Jain temples. 479
Sheep. 187 (xxxvi, xl), 195 (xi)
Shepherd. 187 (xxxv), 195 (v)
Siddha. 354
Siddhaksetra. 254
Siddhanta. 451
Siddhanta Bhavana. 28
Siddhis. 395
Siha. 438
Sikharas. 108
Simhanandi, teacher. 179
Simhasangha. 159
Sirutṭonda Nayanar, saint. 195 (iv)
Sītalanatha. 51, 139 (xv)
Sittannavasal, temple. 128
Sivalinga. 135 (xxiv)
Sivappanayaka. 316
Slaughter. 235
Socialism. 276
Soda Rajput. 196
Sodasa, merchant. 298
Soma. 122
Soul with reference to Jainism. 444
Sound theory of the Jains. 430a
South India, Jainism in. *See under* Jainism.
Sramanas. 96, 159, 179, 187 (li) 204
Sravakas, sect. 57, 135 (xiii), 139 (ii), 186, 187 (xxviii), 195 (xii), 335, 336, 347, 357
Sravana Belgola. 162
Sreyāngśūnātha. 475
Srïmāla, sect. 135 (xxvii), 389
Śrïvatsa. 88, 103
Stambha. 137 (xii, xiv, xv, xix)
Statues. 83, 124
Sthānakavasi. *See* Dhundias
Store houses. 85
Stupa. 136 (i), 138 (iii), 139 (iv), 140 (ix), 151
Sundaresvara temple. 187 (xlv)
Suparsvanatha. 435
Superstitions. 434
Sūrya. 135 (xv, xxiv), 304, 354

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Svastika. 141 (viii), 381
Svetāmbaras: 38, 45, 47, 48, 51, 59, 69, 71, 76, 105, 118, 122, 135 (xi, xii), 136 (i), 140 (vii, xxv), 143 (iv, viii, x), 181, 265, 304, 309, 328, 347, 357, 378
Syādvāda. 297
Symbols. 4, 88, 90, 91, 103, 108
Tagadur. *See* Basti
Talai-vetti-muni-appan, Jain figure in Salem. 74
Talkad, 249
Tamil language and literature. 159, 328, 436, 457, 467
Tapā Gachchha. 135 (xvi)
Taragans, sect. 385
Tātāchārya, Vaiṣṇava. 406
Tattvas. 409
Taxation. 287
Tejpāla. 86, 272, 304
Temples. 31, 32, 40, 41, 45, 48, 51, 52, 53, 55, 57, 58, 59, 61, 62, 64, 74, 77, 82, 84, 85, 88, 91, 95, 96, 97, 107-112, 114, 135, (i-v, vii, ix-xii, xiv-xxviii), 136 (i, ii), 137 (ii-v, ix-xvi, xviii-xxv), 138 (i, ii, iv, vii), 139 (i, ii, vi, viii, ix, xi, xiii-xvi), 140 (i-x, xii-iv, xvii-viii, xx, xxiii-v), 141 (iv-vi, viii-x, xii-iii, xix), 142 (v-vi, viii-x), 143 (ii, iv-x), 145 (i, ii), 148, 156, 159, 160, 166, 175, 177, 181, 187, (i, iii, v, vii, ix-xi, xiii-xv, xvii, xx, xxia, xxiii-iv, xxx, xxxii, xxxvi, xl, xlii-iv, xlix), 188, 193, 195 (i-xii, xiv v), 198, 203, 211-214, 216, 217, 221, 222, 225, 226, 234, 245, 248, 251, 257, 258, 275, 280, 287, 293, 301, 304, 313
Tevaram. *See* Appar
"Thiru", suffix used by the Jains. 320
Time, telling of. 270, 303
Tirthankaras. 4, 41, 42, 90, 91, 96, 103, 108, 117, 309, 326, 336, 354, 475, 482
Tirujñāna Sambandar. 145 (i), 195 (iv)
Tirunavukkaraiyar. *See* Appar
Tombs. 135 (xxviii), 137 (x-xii, xiv-v, xix, xx, xxv), 140 (xx), 184, 187 (i, xxvii), 195 (xii)
Torana. 135 (xviii)
Tower. 135 (viii, xi), 138 (iv)
Trade. 319
Tridivesa Sangha. 159
Trisala, mother of Mahavira. 138 (v), 439
Tundiradesa, Jain kings of. 141 (xv)
Tungabhadrā, river. 85
Upanishads, origin of Jainism from. 364, 391
Upāsra or upāśraya, monastery. 75, 135 (xv)
Ūrṇā. 91
Uṣṇīṣa. 91
Vagata Sangha. 135 (xvii)
Vaiśeṣika system. 410
Vaishanavas. 159, 304
Vaiśramaṇa. 122
Vakulyavala Gotra. 138 (viii)
Valahari Gana. 187 (xxxii)
Vanjari caste. 135 (xii)
Vardhamāna. *See* Mahāvīra
Vardhamāna Nātaputra „ „
Varuna. 122
Vastupāla. 86, 272, 304
Vasudeva. 172
Vāsupūjya. 265, 475
Vesālie. *See* Mahāvīra
Vijaya Pārsva temple. 159
Vijñapti Triveni, Jain epistle. 484
Vīra Śaivas. 2, 159, 187 (xxxiii)
Viragals. 135 (iii), 141 (xiii)
Virasolam. 195 (x)
Vishālāksha Paṇḍita. 305
Višvachakra. 135 (xxvii)
Vriṣabhanatha. *See* Ādinātha
Yādavas. 140 (ix)
Yakṣa. 122, 137 (viib), 195 (iii), 187 (v, vi),
Yaksi. 97, 136 (vii), 137 (viib), 140 (xxiii), 142 (viii), 187 (v, vi, ix, xxxvii, xl)

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Yama. 122
Yantras. 145 (ii)
Yāpaniya Sangha. 159, 185, 187 (xvi, xxiii), 195 (ix)
Yaśovijaya-Jaina-Granthamala. 19
Yatis. 32, 135 (xiv, xix), 159, 196C, 313, 335, 347, 351, 354, 357
Yellow robes. 306
Yuan Chwang, on Jainism. 306

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ABBREVIATIONS.

ABAW=Abhandlungen der Bayerischen Akademie der Wissenschaften, *München.*

ABI=Annals of the Bhandarkar Institute, *Poona*

AJ=The Asiatic Journal and Monthly Register for British and Foreign India, China and Australia, *London.*

BA=Baessler Archiv, *Berlin, Leipzig.*

BAIS=Bulletin de l' Académie Impérial des Sciences, *St. Petersburg.*

BDG=Bengal District Gazetteer, *Calcutta.*

BMFA=Bulletin of the Museum of Fine Arts, *Boston, Mass.*

BODG=Bihar and Orissa District Gazetteer, *Patna.*

CISC=The Central India State Gazetteer, *Bombay, Calcutta.*

CPDG=Central Provinces District Gazetteers, *Allahabad, Bombay.*

CR=Calcutta Review, *Calcutta.*

DSM=The Dawn and Dawn Society's Magazine, *Calcutta.*

EI=Epigraphia Indica, *Calcutta.*

EIM=Epigraphia Indo-Moslemica, *Calcutta.*

GSAI=Giornale della Societá Asiatica Italiana, *Firenze*

HOS=Harvard Oriental Series, *Cambridge, Mass.*

HS=The Hakluyt Society, *London.*

IA=The Indian Antiquary, *Bombay.*

JA=Journal Asiatique, *Paris.*

JAOS=Journal of the American Oriental Society, Boston, *New-Haven.*

J. Anth. SB=The Journal of the Anthropological Society of Bombay, *Bombay.*

JBBRAS=The Journal of the Bombay Branch of the Royal Asiatic Society, *Bombay.*

JBORS=The Journal of the Bihar and Orissa Research Society, *Patna.*

JBTS=Journal (and Text) of the Buddhist Text Society of India, *Calcutta.*

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ABBREVIATIONS

JCBRAS=Journal of the Ceylon Branch of the Royal Asiatic Society, *Colombo.*

JDL=Journal of the Department of Letters, University of Calcutta, *Calcutta.*

JHAS=The Journal of the Hyderabad Archæological Society, *Hyderabad, Deccan.*

JIH=Journal of Indian History, *Oxford.*

JMBS=The Journal of the Mahabodhi Society, *Calcutta.*

JPASB=Journal and Proceedings of the Asiatic Society of Bengal, *Calcutta.*

JRAS=Journal of the Royal Asiatic Society of Great Britain and Ireland, *London.*

MDG=Madras District Gazetteer, *Madras.*

MJ=The Madras Journal of Literature and Science, *Nungumbankum, Madras, London.*

MR=The Modern Review, *Calcutta.*

n=Note.

p=Page.

PASB=Proceedings of the Asiatic Society of Bengal, *Calcutta.*

JB=Prabuddha Bharata or Awakened India, *Almora.*

PDG=Punjab District (States) Gazetteers, *Lahore.*

QJMS=The Quarterly Journal of the Mythic Society, *Bangalore.*

RDG,RG=Rajputana District Gazetteer. *Ajmer.*

RSO=Rivista deghi Studi Orientali, *Roma.*

SAW=Sitzungsberichte der Akademie der Wissenschajter, *Wien.*

Sl=Serial.

SBJ=Sacred Books of the Jains, *Arrah, India.*

SIR=The South Indian Research, *Vepery, Madras.*

TAS=Travancore Archæological Series, *Trivandrum.*

TLSB=Transactions of the Literary Society of Bombay, *London.*

VOJ=Vienna Oriental Journal, *Vienna.*

ZDMG=Zeitschrift der Deutschen Morgenländischen Gesellschaft, *Leipzig.*

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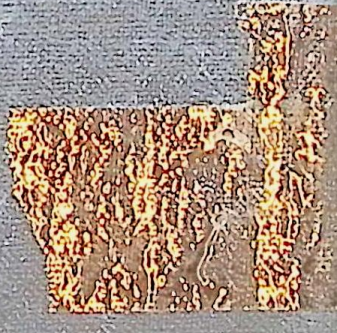
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